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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

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Kshatriya and Brahman

IN the Pali Suttas the teachings of the Buddha are conveyed, not in philosophical abstractions, but in lively narratives with a picturesque background of Indian life with its cities and fields and forests. The characters of those to whom the Buddha addresses his teaching are vividly depicted, each in his proper setting, whether prince or peasant, and always with delightful touches of humour and irony, so characteristic of the Buddha and some of his greatest disciples.

Among these varied characters the Brahmans hold a conspicuous place. In the older Upanishads, the Brahmans, possessors of the magical hymns of the Rig Veda, and ministrants of the system of rites and sacrifices which gradually grew up around these hymns, are shown receiving the teaching of the Greater Mysteries, with the twin doctrines of Liberation and Reincarnation, for the first time from the Kshatriyas, who are also called Rajaputras or Rajputs. In the days of the Mahabharata war, traditionally dated over five thousand years ago, the Brahmans are represented as a very influential class, but not yet in possession of despotic power, not yet held to be sacrosanct and exclusively privileged, as they became during the centuries following that great war. The change in their position since the period of the older Upanishads is striking. It is evident that long centuries, perhaps millenniums, must have passed, much consolidation of Brahmanical power must have taken place, between the days of the older Upanishads, when "the Brahman sat at the feet of the Kshatriya," and the time of the momentous conflict between the Pandus and Kurus, when the Brahmans had attained to great, but not yet overwhelming power.

Twenty-five centuries after the traditional date of the great war, and therefore twenty-five centuries ago, came the birth and teaching of Prince Siddhartha, known as Gotama Buddha, the Awakened One of the Gotama clan.

The graphic sketches of life in India at that day, which are the setting of his

teachings in the Suttas, show at once that the power of the Brahmans, throughout the principalities of Northern India, had passed through a long period of development and concentration since the great war, and had, in some directions at least, reached an advanced stage of degeneration. The Brahmans of the Buddha's day claimed to be sole possessors of the spiritual wisdom, which they had received in the beginning from the Kshatriyas, and, in virtue of this exclusive claim, they exercised a spiritual tyranny which the Buddha, teaching men and women of all classes equally, constantly sought to break down.

From this conflict of ideals and purposes many dramatic incidents arose. They are faithfully, humorously and often ironically recorded in the Suttas, as for example in the narrative concerning the youthful Brahman Ambattha, who, like his remote predecessor Shvetaketu, was "conceited, vain of his learning and proud."

We are told that, once upon a time, the Master was journeying through the land of the Kosalas, with a great company of disciples, with five hundred disciples, and that he came to a Brahman village, by name Ichanakala. There, indeed, the Master halted, and dwelt with his disciples among the groves of Ichanakala. At that time Pasenadi, king of the Kosalas, had given authority over Ukkatha, a district rich in meadows and wood and water and corn, to the Brahman Pokkharasadi, who heard the news of the Buddha's coming, and of his dwelling with his disciples among the groves of Ichanakala. It had been reported also that the Master was an Arhat, perfectly awakened and illuminated, rich in wisdom and righteousness, a knower of the worlds, unequalled in leading men to the law of righteousness, a teacher of radiant beings and of the sons of men, one who had seen and known the universe face to face. And the Brahman Pokkharasadi bethought him that it was right to visit such an Arhat.

At that time it happened that the Brahman Pokkharasadi had a disciple, the young man Ambattha, who had learned the sacred verses, who had mastered the three Vedas with their subsidiary studies, one who had made such progress that his teacher could say, "What I know, that thou knowest, and what thou knowest, I know."

So the Brahman Pokkharasadi addressed the young man Ambattha, saying, "Ambattha, beloved, Gotama of the Sakyas has come among the Kosalas, and is dwelling among the groves of Ichanakala, he whom they declare to be a Master, an Arhat, perfectly awakened and illuminated. It is right to visit such an Arhat. Go then, Ambattha, beloved, to the place where Gotama is dwelling, and learn whether Gotama is what report declares or not. Thus we shall know the truth concerning the worthy Gotama."

"How am I to know whether the worthy Gotama is such as report declares or not?"

"There are, Ambattha, beloved, thirty-two distinctive marks of a great man. He who possesses these distinctive marks will either become a universal monarch, ruling the wide world surrounded by the ocean, or, if he

make the great renunciation, he will become an Arhat, perfectly awakened and illuminated, a Buddha, unveiling the eyes of the world. I have given thee, Ambattha, beloved, the sacred verses; from me thou hast received the sacred verses."

"So be it!" said the young man Ambattha, obedient to the Brahman Pokkharasadi, and, rising from his seat, and showing reverence to the Brahman Pokkharasadi, he mounted a chariot drawn by mares and, with a number of young men accompanying him, drove to the groves of Ichanakala. Driving to the end of the carriage road, he descended from the chariot and went on foot through the garden.

At that time many of the disciples were walking up and down, taking the air. So the young man Ambattha, coming to where these disciples were, said, "Where may the worthy Gotama dwell? We have come hither to see the worthy Gotama."

So those disciples thought, "This young man Ambattha is of distinguished family, and a disciple of the distinguished Brahman Pokkharasadi. There is no difficulty in the way of the Master's talking with such well-born youths." They said to the young man Ambattha, "That is his dwelling, Ambattha, where the door is shut; go thither, making little noise, quietly across the veranda, cough discreetly and knock on the bar of the door. The Master will open the door for you."

So the young man Ambattha did as he was bidden, and the Master opened the door, so that the young man Ambattha entered. The other young men who accompanied him also entered, and, exchanging with the Master the salute and the greeting which were befitting, sat down at one side. But the young man Ambattha, walking up and down while the Master was seated, saluted him carelessly and, standing while the Master sat, gave him a careless greeting.

Thereupon the Master said to the young man Ambattha, "Is it in this way, Ambattha, that you carry on a conversation with Brahmans, old and full of years, masters of disciples, as you do now with me, walking about while I am seated, and giving me a careless greeting?"

"No, indeed, Sir Gotama! Walking, Sir Gotama, a Brahman should speak with a Brahman who is walking; standing, Sir Gotama, a Brahman should speak with a Brahman who is standing; seated, Sir Gotama, a Brahman should speak with a Brahman who is seated; resting, Sir Gotama, a Brahman should speak with a Brahman who is resting. But, Sir Gotama, when it is a question of shavelings, ascetic fellows, servile, black men, offspring of the feet of Brahma, why, with such folk one talks as I am talking with you, Sir Gotama!"

"But you must have had some purpose, Ambattha, in coming here; concentrate on your purpose in coming! The young man Ambattha is ill-bred, though he highly esteems good breeding; how else than because he was ill taught?"

Then the young man Ambattha, thus spoken of as ill-bred, was angry and displeased, and, sneering at the Master, and thinking to himself, "The ascetic

Sir Gotama has lost his temper!" he spoke thus to the Master, "Coarse, Sir Gotama, is the Sakya tribe! Rough, Sir Gotama, is the Sakya tribe! Harsh, Sir Gotama, is the Sakya tribe! Violent, Sir Gotama, is the Sakya tribe! Servile, of servile nature, they do not honour Brahmans, they do not venerate Brahmans, they do not esteem Brahmans, they do not make obeisance to Brahmans, they do not pay due deference to Brahmans. This is unseemly, Sir Gotama, this is improper!" Thus did the young man Ambattha lay the epithet of servile upon the Sakyas for the first time.

"In what, Ambattha, have the Sakyas offended you?"

"On a certain occasion, Sir Gotama, I had to go to Kapilavastu on business for my master, the Brahman Pokkharasadi. I entered the Sakya meeting hall. There were many of the Sakyas there, and young men of the Sakyas, sitting on high seats. They nudged each other and laughed, and I think they were laughing at me. And no one offered me a seat. This, Sir Gotama, was unseemly, this was improper, that these servile Sakyas should not honour, venerate, esteem, salute and pay due deference to Brahmans." Thus did the young man Ambattha lay the epithet of servile upon the Sakyas for the second time.

"A quail, Ambattha, even though a little bird, may in its own nest say what it pleases. These Sakyas, Ambattha, were in their own Kapilavastu. You should not take offence at a little thing like that."

"There are the four colours, Sir Gotama, Kshatriyas, Brahmans, Vaishyas, Shudras. Of these four colours, Sir Gotama, the Kshatriyas, Vaishyas and Shudras are nothing but the servants of the Brahmans. Therefore, Sir Gotama, it is not seemly, it is not proper, that these servile Sakyas should not honour, venerate, esteem, salute and pay due deference to Brahmans." Thus did the young man Ambattha lay the epithet of servile on the Sakyas for the third time.

Then the Master thought, "This young man Ambattha comes down heavily upon the Sakyas with his epithet of servile. Let me ask him about his own family." So that Master said to the young man Ambattha, "Of what family are you, Ambattha?"

"I, Sir Gotama, am of the Kanha family!" (That is, the "Black" family.)

"Verily so, Ambattha, but should one call to mind your ancient name and family on the mother's and father's side, it would be seen that the Sakyas are sons of your masters, and that you are descended from a slave girl. For the Sakyas point to King Okkaka as their great father. And King Okkaka, Ambattha, had a slave girl, Disa by name, who gave birth to a little black. As soon as he was born, the little black said, 'Wash me, mamma, bathe me, mamma, so shall I be profitable to you!' Just as at the present time, Ambattha, people call an evil spirit an evil spirit, so at that time they called an evil spirit a blackie. So they said, 'This new-born babe has spoken! A blackie has come to birth, an evil spirit has come to birth!' And this, Ambattha, is the origin of the Kanhayana, the 'Black' family. This was the first man, the founder, of the 'Black' family. So, Ambattha, should one

call to mind your ancient family on the mother's side and father's side, it would be seen that the Sakyas are sons of your masters, and that you are descended from a slave girl."

Then said the young men, his companions, to the Master, "Let not the worthy Gotama come down so heavily upon the young man Ambattha, with the reproach that he is descended from a slave girl. For the young man Ambattha is well born, Sir Gotama, he is of good family, he has studied the scriptures, he recites the sacred verses beautifully, the young man Ambattha is a pundit. He is able to answer the worthy Gotama effectively in this matter!"

Then the Master said to the young men, "If, indeed, you thought that the young man Ambattha was ill born, of no family, unlearned, unable to recite the sacred verses beautifully, ignorant, not able to answer the ascetic Gotama effectively in this matter, then it would be for you to take up the discussion. But, since you think so well of the young man Ambattha, let him answer me himself!"

"We do think well of the young man Ambattha. Therefore let him speak with the worthy Gotama himself!"

So the Master said to the young man Ambattha, "This, Ambattha, is a fair and lawful question, which you should answer even though you are unwilling. Should you not answer clearly, should you try to change the subject, should you remain silent or go away, your head will be split in seven pieces. How then do you think, Ambattha? What have you heard from Brahmans, old and full of years, masters of disciples, when they were speaking of the origin of the Kanhayana, and who was the founder of this 'Black' family?"

Thus addressed, the young man Ambattha remained silent. Then the Master repeated his question, using the same words. A second time the young man Ambattha remained silent.

Then the Master spoke thus to the young man Ambattha, "Answer now, Ambattha, this is not the time for silence. For should anyone not answer a fair and lawful question, when it is asked him a third time by a Tathagata, his head will surely be split in seven pieces!"

Now at that time the spirit Vajrapani, taking a great mass of iron, blazing, throwing out flames and sparks, held it in the air above the head of the young man Ambattha, ready to split his head in seven pieces if he should not answer. The Master saw the spirit Vajrapani, and the young man Ambattha saw him. And the young man Ambattha was so startled and terrified that his hair stood on end, so that he sought refuge and safety and protection at the Master's feet, saying to the Master, "What was that the worthy Gotama said? Will the worthy Gotama kindly say it again?"

"How do you think, Ambattha? What have you heard from Brahmans, old and full of years, masters of disciples, when they were speaking of the origin of the Kanhayana, and who was the founder of this 'Black' family?"

"I heard, Sir Gotama, exactly what the worthy Gotama has said; such is the origin of the Kanhayana, such is the founder of the 'Black' family!"

Then the young men who were with him cried out, and raised their voices, and made a great noise, saying, "Ill born is the young man Ambattha, of no family is the young man Ambattha, the young man Ambattha is descended from a slave girl of the Sakyas, the Sakyas are descended from the masters of the young man Ambattha. We were certain that the ascetic Gotama, a speaker of righteousness, was not to be gainsaid."

Then the Master thought, "These young men are bearing too heavily on the young man Ambattha with their reproach that he is descended from a slave girl. Let me come to his rescue." So the Master said to those young men, "Young men, do not bear too heavily on the young man Ambattha with the reproach that he is descended from a slave girl. For that Kanha, that 'Black,' was a noble Rishi!"

And the Buddha proceeded to relate an exceedingly entertaining story of how the strange, dusky infant grew to man's estate, travelled through Southern India, which is to this day the home of black races, and there learned magical arts and incantations of such potency that, on his return, he was able to compel the aged King Okkaka to give him in marriage the royal princess Slender-form, his daughter. So it appeared that the young man Ambattha, like the Sakyas themselves, was descended from King Okkaka. "For Kanha was a noble Rishi!"

But there remained the question of superiority, as between Kshatriya and Brahman, and the Buddha did not intend to leave it open. He proceeded to put to the young man Ambattha a series of questions involving the relations of Kshatriyas and Brahmans, and, on the basis of the young man's answers, he held it proven "that the Kshatriyas are best and that the Brahmans are inferior."

Finally, he quoted an authority of overwhelming weight, no less than the Brahma Sanatkumara, the divine Mind-born, profoundly venerated by the Brahmans themselves, to this effect:

"The Kshatriya is best in the estimation of those who attach importance to lineage. He who is perfect in wisdom and righteousness is best among bright powers and men."

So far the meeting between the Buddha and the young man Ambattha with his companions. There is one small but significant point in this spirited recital, which is worth noting, because it is the single case in which the pious Buddhist narrator has swerved from perfect dramatic propriety. It will be noted that, when he speaks of the four "colours," the young man Ambattha names them in this order, "Kshatriya, Brahman, Vaishya, Shudra." But it is quite certain that he, not only a Brahman, but even then maintaining the divine superiority of the Brahmans, would have named them thus, "Brahman, Kshatriya, Vaishya, Shudra," as they stand in the Brahmanical books. So it would seem that the Buddhist scribe, keenly alert as he is to every shade of literary art, could not bring himself to put the Brahmans first, even in the speech of a Brahman. He prefers to follow the unvarying practice of the Buddhist books.

It happens that there is a second Sutta in which the Buddha again takes up this question of Kshatriya and Brahman, and again cites the divine Sanatkumara as a final authority. It is in many ways an exceptionally interesting scripture, for the reason that in it the Buddha departs from his general practice of making his discourse immediately practical, and of setting aside all problems of cosmology and origins, as being of secondary importance, as compared with the great and immediate problem of salvation, of release from sin and bondage. In this Sutta the Buddha gives what we may recognize as a somewhat vague and general outline of the cosmology which we find in *The Secret Doctrine*, and especially that part of Anthropogenesis which is concerned with our own planet in the present period: of necessity vague, since it involved teachings of Initiation, which it was not lawful to divulge in detail. Yet the parallelism is undeniable, and of immense interest, particularly because it represents a departure from the Buddha's general rule.

As always, there is a vividly presented story in a concrete setting. We are told that, once upon a time, the Master was dwelling in Savatthi, in the stately dwelling built by the mother of Migara. At that time there were two Brahmans, bearing the high traditional names of Vasishtha, or, in Pali, Vasettha, and Bharadvaja, probationers, seeking admission to the Order. In the evening the Master, coming forth from meditation, descended from the dwelling and began to walk up and down in the shade of the dwelling, taking the air. Vasettha noticed the Master and said to Bharadvaja, "Friend Bharadvaja, the Master has descended and is taking the air. Let us go, friend Bharadvaja, to where the Master is. Perhaps we may hear from the Master some speech concerning righteousness." Bharadvaja assented, and they went to where the Master was. So the Master said to Vasettha, "You, Vasettha, have come forth, being of Brahman birth, of a Brahman family, leaving the household life for the homeless life. Do not the Brahmans reproach and abuse you, Vasettha?"

"Certainly, Sire, the Brahmans reproach and blame us with marked abuse, not limited but unlimited."

"In what terms, Vasettha, do the Brahmans thus abuse you?"

"The Brahmans, Sire, speak thus, 'Brahmans are the best colour, inferior are the other colours; Brahmans are pure, not those who are not Brahmans; Brahmans are Brahma's own sons, born from the mouth of Brahma, Brahma-born, Brahma-caused, Brahma's heirs. But you have deserted this most excellent colour, and have betaken yourselves to an inferior colour, to these shavelings, ascetic fellows, servile, black men, offspring of the feet of Brahma.' In these terms, Sire, do the Brahmans reproach and abuse us, with marked abuse, not limited but unlimited!"

"Certainly, Vasettha, you Brahmans forget the ancient teaching, when you say this, that Brahmans are born from the mouth of Brahma. For the Brahmans themselves see that their wives are fruitful and bear children and nurse them. Yet they say they are Brahma-born! They are bearing false witness, telling lies, making demerit.

"There are these four colours, Vasettha: Kshatriyas, Brahmans, Vaishyas, Shudras. It may happen, Vasettha, that a Kshatriya should be guilty of murder, theft, impurity, lying, slandering, evil speaking, garrulity, covetousness, malevolence, defence of false views. Such qualities, evil, blameworthy, immoral, un-Aryan, black, reprobated by the wise, may sometimes be found in a Kshatriya. Exactly the same with the Brahman, the Vaishya, the Shudra.

"On the other hand, Vasettha, a Kshatriya may be found who refrains from all such evils, whose qualities are noble, beyond reproach, admirable, Aryan, luminous, admired by the wise. So likewise, Vasettha, in the case of Brahmans, Vaishyas, Shudras. So among the four colours both good and bad qualities are distributed. How then can the Brahmans say that they are best, sons of Brahma, Brahma-born? The wise do not endorse this. Why? Among the four colours, Vasettha, he who is a disciple, an Arhat, who has purged himself of the poisons, who has fulfilled all righteousness, who has laid aside the burden, who has attained salvation, who has broken the bonds of rebirth, perfect in wisdom, liberated, he is esteemed the most excellent of these, rightly, not unrightly. For righteousness, Vasettha, is most excellent, both in this world and in the great Beyond.

"This is to be known, Vasettha, by this example. King Pasenadi of the Kosalas knows that the ascetic Gotama has gone forth from a Sakya family. Now the Sakyas are dependents of King Pasenadi. But as the Sakyas honour King Pasenadi, so King Pasenadi honours the Tathagata.

"You, Vasettha, who have gone forth from the household life to the homeless life, are of varying birth, varying names, varying tribes, varying families. But, when you are asked who you are, you reply, 'We are sons of the Sakya sage!' It is right for each of you to say, 'I am the Master's own son, born from his mouth, born of his righteous law, heir of his law.' Why is this? Because this is the appellation of the Tathagata, 'He who has the body of the law of righteousness, the body of Brahma, who has become righteousness, who has become Brahma.'

"There was a time, Vasettha, very long ago, when this world passed out of manifestation. When the world passed out of manifestation, the beings that were in it were for the most part reborn in the world of radiant shining. There they were formed of mind, feasting on delight, self-shining, traversing the ether, dwelling in happiness, and so they remained for a very long time. Then came the time, Vasettha, after a very long interval, for this world to be manifested again. And when the world came again into manifestation, those beings descended from the world of radiance and entered this world. Here, they remained mind-formed, feasting on delight, self-shining, traversing the ether, dwelling in happiness for a very long time.

"At that time, Vasettha, all was watery, wrapped in darkness, shrouded in darkness. Neither moon nor sun appeared, nor the constellations formed of stars, nor did night and day appear, nor the half-month, nor the month, nor the seasons of the year, nor was there yet any division into women and men.

Beings then were all counted equally as beings. Then, after the passage of a long time, the flavour of earth became manifest among the waters. It was as when on milk boiled in rice and set to cool, a film forms on its surface, so was this manifested. It was rich in colour, rich in odour, rich in flavour; in colour it was like butter clarified by melting, or like fresh butter, and its flavour was like fine honey.

"So, Vasettha, one or other of these beings, incited by greed, and saying, 'How now, what will this be?' began to taste this earth-flavour with his finger. When he had tasted the earth-flavour thus with his finger, thirst for it overcame him. And others of those beings, Vasettha, seeing him and following his example, tasted the earth-flavour with their fingers. When they had so tasted, thirst for it overcame them also. And so those beings began to take pieces of the earth-flavour with their hands and to feast on it. And, as they began to feast on the earth-flavour, their self-shining disappeared. When their self-shining was thus withdrawn, the moon and sun became manifest to them. Then came the constellations of the stars. Then night and day began, with the half-months and months, the seasons and the years. So, Vasettha, this world came once more into manifestation.

"So for a long time these beings feasted on the earth-flavour, eating it, making it their food. And, in measure as they so feasted, solidity began to develop in their bodies, and difference of colour began to appear. Some of these beings were comely, some were ill-favoured. Then those who were comely despised the ill-favoured, saying, 'We are comelier, but these are ill-favoured.' When, through pride in their comeliness, vanity and conceit arose among them, that earth-flavour was withdrawn. When the earth-flavour was withdrawn, they gathered together and fell into lamentation, saying, 'Alas for the flavour! Alas for the flavour!'

"When the earth-flavour was withdrawn, a mushroom-like growth began to appear on the ground. It possessed colour, odour and flavour. The colour was like fresh butter, the taste was like fine honey. Then those beings began to feast on this growth. They feasted on it, eating it, making it their food. As they so feasted, the solidity of their bodies increased, and difference in colour became more marked among them. As before, those who were comely despised the ill-favoured. And when vanity and conceit thereupon increased, the mushroom-like growth was withdrawn, and vegetation, like a small herb, appeared. This also was possessed of colour, odour and taste. The colour was like fresh butter, and the taste like fine honey.

"So they began to feast on this vegetation, eating it and making it their food for a long time. As they so feasted, their bodies became yet more solid, and differences of colour became still more marked among them. Once again vanity and conceit increased. Then that vegetation disappeared.

"When that vegetation had disappeared, rice began to grow, ripening without tillage, bearing clean grain without dust or chaff. When they plucked rice for the evening meal, it grew again and was ripe in the morning. So it grew continually. So, Vasettha, these beings thus feasted on the rice for a

long time. As they so feasted, their bodies became yet more solid, difference of colour increased, and they grew in vanity and conceit as before. At this time also the sexes began to be separated, those who had been women (in an earlier cycle) taking the form of women, and those who had been men, taking the form of men."

As has been suggested, there is a general correspondence between this picturesque cosmology or anthropology and the account, in *The Secret Doctrine*, of the appearance of the early ethereal races of mankind, their gradual consolidation as the world also grew more solid, and the division of the sexes in the second half of the Third Race. In carrying the story forward, the Buddha sketches the sociological history of the later races. On the one hand, there was a gradual development of agriculture, which led to the demarcation of fields and the growth of property in land. On the other hand, following the separation of the sexes and the beginning of family life, houses came to be built. With property came the violation of property rights, and general disorder inevitably followed. Then the Buddha comes to the point which he had in mind from the beginning.

"Then, Vasettha, these beings came together, bewailing what had happened, and said, 'Sinful deeds, verily, have appeared among beings, theft and contumely and lying. Let us then choose from among us a being who will be angry when it is right to be angry, who will censure when it is right to censure, who will expel when it is right to expel. And we shall bestow on him in return a portion of our rice.' So they chose from among them the most comely, the best looking, the most gracious, the most eminent, and said to him, 'Thou being! When it is right to be angry, be thou angry, when it right to censure, do thou censure, when it is right to expel, do thou expel. We shall bestow on thee in return a portion of our rice.' 'So be it!' said that being, complying with their desire." This was the first of the Kshatriyas, therefore it follows that the Kshatriyas are more ancient, more venerable, than the Brahmans. The first Brahman was later chosen, to establish wise customs among mankind. In the course of time, they compiled the three Vedas and taught the recitation of the sacred verses. Then, with the development of trade, came the Vaishyas. "Then those who practised hunting and other mean pursuits became the first Shudras."

So that all colours and classes arose in similar ways from among originally homogeneous mankind, and the Brahmans make false claims, when they say they are born of Brahma. All have a like origin.

And all have a like destiny. A Kshatriya who sins in body, in speech, in thought, will journey, when he departs from the body, on the bad way to a state of punishment. So also a Brahman, a Vaishya, a Shudra. And a Kshatriya who is righteous in body, in speech, in thought, will journey, when he departs from the body, on the good way to a state of reward. So also a Brahman, a Vaishya, a Shudra.

"The Kshatriya who is controlled in body, controlled in speech, controlled in thought, who follows after the seven forms of righteousness which are the

wings of wisdom, is set free in wisdom and righteousness. So likewise the Brahman, the Vaishya, the Shudra.

"Of these four colours, Vasettha, he who becomes a disciple, an Arhat, who has purged himself of the poisons, who has fulfilled all righteousness, who has laid aside the burden, who has attained salvation, who has broken the bonds of rebirth, perfect in wisdom, liberated, he is esteemed most excellent of these, rightly, not unrightly. For righteousness, Vasettha, is most excellent, both in this world and in the great Beyond.

"So it was declared, Vasettha, by the Brahma Sanatkumara: 'The Kshatriya is best in the estimation of those who attach importance to lineage. He who is perfect in wisdom and righteousness is best among bright powers and men.'"

It is well to remember that this was said to two Brahman disciples, of whom there were many in the Order, side by side with many Kshatriyas and a few men and women of the other classes. Not all Brahmans, therefore, opposed the establishment of the Order, which was open equally to all, on the sole condition that they practised the needed virtues. But many Brahmans did oppose the Order, and, as the centuries passed, this opposition increased and became more determined, until the followers of the Buddha were driven forth from Brahmanical India. To this selfishness, exclusiveness and obscurantism, must be attributed the progressive degeneration of the Buddha's land, a degradation which must await the turn of the life-cycle before it can be overcome. Then once again, perhaps, the teaching of the Buddhas of compassion will become universal from the Himalayas to the uplands of Ceylon.

The debt which the man of liberal education owes to the great minds of former ages is incalculable. They have guided him to truth; they have stood by him in all vicissitudes—comforters in sorrow, nurses in sickness, companions in solitude.

—MACAULAY.

FRAGMENTS

FOR what do ye grieve?

Behold, all is contained in the Everlastingness of God, whatever hath been, is, or hereafter may be. Shadows change and pass, as clouds drift across the mountain slopes of life, or linger in its valleys. But the mountains remain, and the valleys remain, and the moisture which formed the clouds, and the light which illumined them.

All that the mind and heart of man has created was but a breathing forth of the thought and sentiment of God—a feeble expression of the infinitudes of that vast reservoir of power and beauty from which all come and to which all finally return, preserved in perfection for ever. That anything of value, however small its value, that anything of beauty should be lost, is therefore an illusion: beware of illusion, O would-be disciple, and its endless train of woes.

Look up, then, and tell me wherefore ye rejoice.

Ye rejoice because ye cannot grieve; ye rejoice because all is contained in the Everlastingness of God. What you have loved is safe there, held inviolate for the satisfaction of your deepening consciousness; revealed at intervals in answer to your longing, veiled for the most part until your life, like its life, has become wholly rooted in Eternity and ready to flower there. God, in the splendour of justice and reverence, guards our treasures and the treasures of all the universe from the danger of that in us which is still unredeemed, that from which we would guard them ourselves, if we were able; and, knowing our weakness, holds them sacred and secure, from the tarnish of our imperfect using.

In thy gracious hands, O Master, are all our riches, known and unknown, seen, or hidden from us; all we have loved and thought to have lost, all we have desired and never attained, all we have dreamed and failed to realize.

Give us wider vision, then, that we may dream more glorious dreams for thee to keep undimmed. Deepen our love and understanding, and increase our tenderness and sensibility, that sorrow may give us, according to thy purpose, fuller appreciations and more expansive horizons, that compassion may sweep the current of our souls into the soundless ocean of thy charity.

So shall there remain glory and exaltation and rejoicing, here and hereafter, from our chrysalis hearts to the farthest boundaries of space, *in æternum æternitatis*.

CAVÉ.

AN EXPERIMENT WITH TIME

WE are given to complaining that it is a topsy-turvy world and that "the time is out of joint," but we do not believe it. We have a very robust faith that law and order rule throughout the universe, and we should be greatly surprised and alarmed—not for the world, but for ourselves—were we suddenly to be faced with experiences which seemed to prove our complaint well grounded, and that time, for us, had lost its familiar articulation. Suppose, for example, that instead of effects regularly following their causes, in the habitual sequence, we were to discover that in our own experience, though all the links in the chain of causation could be identified, their order had become reversed. It would be as though our present indigestion were due to the welsh rabbit we were *going to have* for supper, rather than to the pickles and cream we *had* eaten for lunch. Nevertheless, if we pause to reflect upon it, we must realize that the risk of something of this kind actually happening to us is far from being as negligible as we generally assume.

The reason for this is simple. It is not because our trust in the universality of law and order is unjustified, but because we have been content, too narrowly, to formulate our recognition of them in terms of the mere *surface* of our lives, where we are engrossed in our relations with matter. Withdraw consciousness from its absorption in our outer affairs, restore to it the freedom of its own field, in depth as well as in surface extension, and we thereby add to experience a new dimension, in which we have little reason to suppose that purely surface concepts will still apply. As the propositions of plane geometry are inadequate for the treatment of solids, and become invalid for such a simple grouping of lines as the edges of a cube, so laws of time and space which are drawn from a single level of consciousness, may well become meaningless and void if that level be, by any means, transcended. And if it be true, as our observation of ourselves appears to show, that consciousness is held to a fixed focus only through the pressure of interest and attention, then it would follow, at least in theory, that a mere lapse of attention, a moment's boredom, might be enough to loose consciousness from its habitual level, and thus to set us adrift in a larger world where our "laws" no longer ruled. The theoretical possibility—more, the probability—is clear.

This argument will be a familiar one to many of our readers. Accustomed to think of man as a manifold being, living in a multi-dimensional universe—despite his habitual thought of himself as confined to a single one of the many planes on which he actually functions—the student of Theosophy has learned that law, like life itself, must be viewed in terms of depth as well as of extension, and that its universality in no way implies that the limitations, which it imposes at one level, should persist unchanged at all others. Were it everywhere the same, depth would be meaningless.

But to other readers it may well appear that the logic proves a great deal too much, and that, were the risk what the theory indicates, we could not so persistently escape its consequences. Instead of jogging along in our daily rut, we should be constantly tumbling out of our known world and beyond the domain of its laws. The direct argument on one side is confronted by the apparent *reductio ad absurdum* on the other; and while common sense is willing to admit a modicum of doubt as to the eternal verity of our notions of time and space, it is inclined to insist that to make them so fragile and evanescent as to be dependent upon our concentrated interest and attention, is decidedly overdoing it. Not even the most docile of readers can be expected easily to believe that he will jeopardize the traditional foundations of his intellectual life, if he dare to exercise his inalienable right to be bored.

Nevertheless the theory stands; and the appeal to experience, which at first seems to refute it, needs only to be carried one step further in order to establish it beyond all dispute. What happens when we are bored?

We yawn; our mind wanders off into the by-paths of its memory-chains; we sink into a reverie, or fall asleep. What laws of time and space control our reveries and dreams?

They are certainly not the same laws that limit the spacial movements of our physical bodies. We can be first in one place and then in another, without having traversed the space between. Locked doors need be no obstacle to us. Time passes with incomprehensible rapidity, or may seem almost to have ceased. The scene may be of to-day, or of thousands of years ago. Past, present and future interblend and exchange their content. We ourselves often appear to ourselves as dual or even triple, at once the author and observer and actor in a drama where one self foresees (or even plans) what another breathlessly awaits to be revealed, and which a third presses blindly forward to encounter. Sometimes (as when the waking consciousness stirs and intervenes) it seems queer to us, even as we experience it; but usually it appears natural enough, and in accord with a logic of its own. What is that logic? We do not know; nor, when we wake, do we trouble ourselves to inquire. Our interest and attention snap back to their habitual focus in the material world; and with our consciousness pinned there, the old logic reasserts itself, and the old laws of time and space resume their sway.

It is clear, therefore, that not only is it theoretically possible for us to stumble out of what we ordinarily call time and space, but that we do constantly so stumble; and that it is only because we are so used to stumbling, and because the realm into which we fall seems (in our waking hours) of such different stuff, and so without effect upon our absorbing interests, that we have come to regard our sojourn in this other world as a mere interlude—a rest—and the realm itself as without reality. We are content merely to label it; to say we dreamed; and to turn away without facing our own experience and the mystery which it presents.

It may well be objected here that the dream world *is* without reality—a world of empty forms, of mere reflections and shadowed after-images from

the "real" world of waking consciousness: that to dream is to let memory and imagination loose to play at will over fragments of the past—pieces from a picture puzzle, poured haphazard as from a box, which they rearrange to suit their own conscious or subconscious desires—careless of gaps or broken lines. Dreams, in this view, are but stories which we tell ourselves; and nobody ever asserted that *we* could not tell lies. It is no breach in the law of gravity for us to *imagine* a man floating up, because repelled by the earth, rather than falling down, because attracted by it. Our imaginations, and our stories, leave the real world quite unchanged, still ruled by the same laws, still ordered in the same sequences of time.

This is undoubtedly the way in which dreams are usually regarded, but it is a view which analysis does not support, and there is a great mass of recorded evidence which flatly contradicts it. Suppose that when we gave careful attention to our own dreams, we found that, instead of being woven merely from fancies and images of the past, they contained what were indubitably verified as *images of the future.* Suppose we dreamt on Monday night of an event (which common-sense must regard as quite unpredictable, like a fire or an earthquake), which nevertheless proceeds to *happen* on Tuesday or Wednesday.

The ordinary theory of dreams can scarcely be stretched to cover such a case. How can we *remember* what has *not yet* happened? Yet there are thousands of such cases on record, and the only new thing we have supposed is that, occurring to ourselves, we were forced to face the questions they raise. We should probably try to avoid facing them, and to persuade ourselves that it was only an odd coincidence. But if we found that dream after dream contained such elements from the future, pictured with a minutia of identifiable detail which, however jumbled, marked them unmistakably for what they were, then the bounds of coincidence would have been overpassed. We should be left facing the stark fact that, be the dream world what it may, it reflects the future as well as the past, and that, through it, the ordinary time sequence of experience can be reversed, and effects be encountered before the "occurrence" of their cause.

It is to be noted, moreover, that this reversal is not merely psychological, confined to the order of our own perceptions and sensations, and leaving the succession of outer events unchanged. The reversal of the psychological order carries with it the power to alter the physical order,—as may be illustrated by merely writing the dream down. We then have this sequence:

1. Monday night: We dream of a fire involving certain extraordinary incidents.

2. Tuesday morning: We write down on paper the memory of this dream, including a description of the extraordinary incidents.

3. Wednesday: A fire occurs involving these extraordinary incidents (though in other incidents, perhaps, differing from the dream).

4. Thursday morning: We learn of this through the daily paper.

It is of no help now to adopt a materialistic attitude and call the dream

itself "unreal," insisting that we are only concerned with the time sequence of outer events in the physical world. The writing down of the extraordinary incidents we had observed and remembered (no matter where observed or how remembered), is an outer event in the physical world, and is of a nature which common sense insists should require it to follow and not to precede the "occurrence" of the incidents it describes. Therefore, though the materialist may disregard (1) the dream itself,—he cannot disregard (2), (3) and (4), nor escape the question how (2) came to precede (3) and (4). How can we describe events before they occur? How can time get mixed?

This is the question to which Mr. J. W. Dunne addresses himself in the book [1] to which this article is due and whose title we have borrowed. The author had, extending over many years, a series of dreams of the kind we have been considering, and he passed through the ordinary human reactions which they might be expected to prompt, including at first (before he began to keep written records and to enlist the service of others in his experiment) the unpleasant fear that he might be an occasional victim of "Identifying Paramnesia." After a preliminary section, designed to bring about agreement as to the way in which certain terms are to be used, he devotes the first part of his book to setting forth all the evidence in the case. He leads us step by step along the path he himself had to follow in trying to isolate the significant elements of the problem from the mass of rubbish in which they were embedded, and to find a clue to the baffling contradictions with which he was faced. The book reads here like what it in fact is—a "mystery story," but of science and not fiction, and where the mystery to be explained is not the presence of a corpse, but of life in an unstudied dimension. The style is fresh, vigorous and direct, and always clear.

Mr. Dunne is inclined to apologize for "the regrettably dramatic and extremely misleading incidents" which he has to relate in this first part of the volume. He points out that they "mimicked to perfection many classical examples of alleged 'clairvoyance,' 'astral-wandering,' and 'messages from the dead or dying,'" but assures us that this need cause no misgivings, as the fact which finally emerges from them "is precisely what, on theoretical grounds, we should have expected to find. It fits very nicely into its little niche in the system of knowledge; and it seems, moreover, to possess the attribute against which nothing can permanently contend—the attribute of being clearly and directly observable by everyone interested."

Now, though the author does not tell us so, and is at pains to suggest the opposite, the "fact" which "emerges" will be recognized clearly and unmistakably, by all students of Theosophy, as the fact of the Astral Light; and the reason why these dreams "mimicked to perfection" classical examples of psychic phenomena, is that they are all of one kind, dependent upon the same laws and properties of the lower psychic plane. We do not in the least blame Mr. Dunne for wishing to dissociate his serious and very valuable

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[1] *An Experiment with Time*, by J. W. Dunne; A. & C. Black, Ltd., 4 Soho Square, London, W 1, 1927.

study from the great mass of conscious and unconscious deception, and from the still greater mass of sheer nonsense, which to-day masquerade as "occultism" (or even as Theosophy) and are the real (because the false) "mimics," not of occultism itself, for that is beyond their reach, but of genuine psychic phenomena. We confess to having welcomed the statement, in the opening sentence of the book, that it was "not a book about 'occultism,' and not a book about what is called 'psycho-analysis.'" We have rarely read a book about "psycho-analysis" that we did not put down with the conviction that it was equally deplorable in its revelation of the analyst and in its obscuration of the field; and the self-evident proposition that the only "occultism" that can be written about, is that which is not occult, has been given too frequent illustration for us to desire another. Yet we are not at all sure but that the best way to describe the value of Mr. Dunne's work is to say that instead of writing *about* psycho-analysis and occultism, he has rediscovered for himself, and recorded for the reader, certain truths that pertain to both. Perhaps, had he been familiar with Theosophy, his book would have lost much of the freshness and originality that are due to his having approached his experiences from a point of view that offered no explanation of them; and students of Theosophy may find as much interest in the departure of his theories from their own, as where his thought runs parallel to theirs.

But let us return to the "facts" (for there are really more than one) which "emerged" from his experiments, and see how they emerged.

The first fact is that which we have already noted: prophetic dreams, dreams containing reflections of *future* events, do indisputably occur. This is no new discovery. The record of the author's own experience only reinforces, and calls attention to, the mass of similar testimony recorded by others. But this evidence has been very generally ignored, and when it is faced and accepted, we have also to face and accept the inevitable conclusion it compels: that the future must in some way already exist, to be capable of being reflected in the present. To this first "fact" therefore, attaches a primary question: How can future events (like an earthquake or a fire) "exist" and be reflected into consciousness before they occur?

The second fact established, is that dreams of future events bear exactly the same relation to those events, as our dreams of past happenings bear to their actual past occurrence. There is the same kind of imagery, the same interblending and integration of images, and we can no more depend upon the accuracy of the picture in the one case than in the other. The author thus records his first coming to this conclusion:

"Now it seemed to me that from this incident one thing was abundantly clear. These dreams were not *percepts* (impressions) of distant or future events. They were the usual commonplace dreams composed of distorted *images* of waking experience, built together in the usual half-senseless fashion peculiar to dreams. That is to say, *if they had happened on the nights after the corresponding events*, they would have exhibited nothing in the smallest degree unusual, and would have yielded just as much true, and just as much

false information regarding the waking experiences which had given rise to them as does any ordinary dream—which is very little.

"They were the ordinary, appropriate, expectable dreams; but they were occurring on the *wrong nights*" (p. 43).

There is, again, nothing new in this. There is much evidence to show it.

The third "fact," however, will be wholly new to most people, though theoretically it is what we should expect. It is that such dreams of the future, instead of being unusual to the point of abnormality, are, on the contrary, constant and *normal;* "that dreams—dreams in general, all dreams, everybody's dreams—were composed of *images of past experience and images of future experience blended together in approximately equal proportions*" (p. 54).

We have quoted here the author's conclusion in the form in which it first occurred to him as a question, so that it is followed by a question mark on the page from which it is taken. The thought immediately suggests the familiar concept of life being laid out along time as along an added dimension of space, and the author continues:

"That the universe was, after all, really stretched out in Time, and that the lop-sided view we had of it—a view with the 'future' part unaccountably missing, cut off from the growing 'past' part by a travelling 'present moment' —was due to a purely mentally imposed barrier which existed only when we were awake? So that, in reality, the associational network stretched, not merely this way and that way in Space, but also backwards and forwards in Time; and the dreamer's attention, following in natural, unhindered fashion the easiest pathway among the ramifications, would be continually crossing and recrossing that properly non-existent equator which we, waking, ruled quite arbitrarily athwart the whole.

"The foregoing supposition was not, be it noted, perceived as a possible *explanation.* The mixture in the order of actual experience—viz., dream, memory of dream, corresponding waking impression, and memory thereof—would still have to be accounted for. But it would put the problem on an entirely different footing. There would be no longer any question as to why a man should be able to observe his own future mental states; that would be normal and habitual. On the contrary, the initial puzzle would be: What was the *barrier* which, in certain circumstances, debarred him from that proper and comprehensive view?

"All this was seen in, so to say, a single flash of thought, almost too rapid for analysis.

"It was rejected with even greater swiftness. It was absolutely inconceivable that a thing of this sort, if true, could have managed to escape, through all these centuries, universal perception and recognition" (pp. 54, 55).

A little later on, however, the author perceives "that this abrupt recoil had been illogical," and that the same kind of inhibitions which he had already observed in the effort to remember dreams, might so interfere with the recollection of images drawn from the future, as to make their identification dependent upon a closer attention than was often accorded them. He sets

himself to test this theory, and enlists the service of his friends. The details of each night's dreams are recorded each morning, and the events of the following days are compared with these written records. Each person who tries it, becomes convinced that in his own commonplace dreams, there appear images which his subsequent waking experience unmistakably identifies as reflecting events which "happened" after the dream. From the totality of these experiments the third fact emerges, as stated above.

The fourth fact is an important link in the chain of the author's thought, and verifies the theory, indicated earlier in this article, that it is only our absorbed attention to the material interests of the present, that prevents our transcending the ordinary limitations of time. But in itself this fourth fact, like the first, is a mere commonplace in the experience of those who are so unfortunate (as it seems that Mr. Dunne is not) as to be naturally psychic, or so negative as to become susceptible to psychic impressions.

Having reached the third "fact" in his experiment, the author finds his progress blocked by the question as to why reflections from the future should occur *only in dreams.*

"Every solution which could reduce Time to something wholly present ruled that the pre-images should be just as observable when one was awake as they were when one slept. So, why only in dreams?

"I should be ashamed to confess how long a period elapsed before I saw that in framing that question, I was *begging the question.* The moment, however, that I did realize this, I proceeded to put the matter to the test" (p. 83).

The result, of course, was the discovery that it was *not* only in dreams; that one had, in fact, only to loose consciousness from its focus in the material present, and by act of will to refuse to let it follow associational trains back into the past, in order to find it swaying forward along the trains which stretched into the future. Images of the future could come in some measure while we were awake, as well as while asleep.

With the establishment of these four facts, the problem becomes that of finding a theory of time and of consciousness which, while in no way based upon them (for that would be only to argue in a circle), will serve to explain them; and to this Mr. Dunne devotes the second half of his book.

His starting point is the theory of time as a fourth dimension of space which, as we have seen, was forced into the foreground of his thought by the emergence of his third "fact." For years, students of Theosophy stood almost alone in the Western world in thinking of man as a many-dimensional being living in a many-dimensional universe, and in seeking, through these deeper dimensions, an understanding of life which its mere surface could not give. Recently their isolation here, as elsewhere, has lessened,—for the whole progress of scientific thought has been in the direction indicated by Theosophy,—and to-day this "fourth-dimensional" or "time-dimensional" theory has been made fashionable by the Relativitists, whose doctrine has been based upon it. Mr. Dunne sets forth the essential elements of this theory with his invariable clarity, but, instead of following him through this section

of his book, we may gain both in brevity and in depth, by quoting a single paragraph from *The Secret Doctrine*, written by Madame Blavatsky more than forty years ago. Our readers will recognize it as a comment upon the Stanza, "Time was not, for it lay asleep in the infinite bosom of duration."

"Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but 'lies asleep.' The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of 'time' known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these 'sum totals' that exist from eternity in the 'future' and pass by degrees through matter, to exist for eternity in the 'past.' No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that 'duration' in which alone anything has true existence, were our senses but able to cognize it there" (*The Secret Doctrine*, Ed. 1888, p. 37).

Though modern thought has become familiar with this concept of real being as extending along time as along a fourth dimension, it has failed to reach (and therefore differs from) the theosophical conception in at least two important particulars. This failure is largely due to the habit of substituting in thought, colourless symbols or charts of reality for reality itself, in all its richness of hue and tone. The time-dimensional picture, or model of being, has been studied in its purely geometrical aspects, as though it were a mere configuration of lines and planes and "solids" constructed in empty space, or filled with a homogeneous substance, in which all directions had the same significance and could be distinguished only in their relations to each other. This has revealed much, but it has obscured more; and it is just this "more" which marks the difference between the theosophical reading of time-dimen-

sional symbols, and the interpretation given to their bare mathematics by modern philosophic thought. Our "momentary glimpses" of reality, its "present" intersections with the three-dimensional world of matter, "blurred" though they be so as to give the sensation of duration, still reveal within that very blur the property of change which inheres in all we see. Behind the illusion of time, therefore, is the *reality of motion*, and of *that which produces motion*—a principle of growth, a law of causality; and whatever represents time must also represent this, which time itself represents. The student of Theosophy, therefore, can never confuse his symbol with reality, nor think of the time-dimension as interchangeable (save in the bare mathematics of the symbol) with the space-dimensions. They are of different orders, deriving from opposite poles of being; the one positive and dynamic, the other negative and (could it exist without the other) static. The dimensions of space concern substance, the field of movement, and the objects of consciousness. The dimensions of time concern causality, movement, and consciousness itself. Geometry cannot create motion, nor alone explain it.

Perceiving clearly and struck with the force of this last truth, Mr. Dunne uses it first to criticize, and then to extend, the ordinarily accepted time-dimensional theory. He shows us that if we think of our "present" consciousness as only a cross-section of reality, which stretches out in time like a bar (time being thus represented along the length of the bar as a line in space), we have also to think of this cross-section as *moving* along the bar. The "present" is a "travelling present," and the *road* along which it travels is, in our symbol, called "time." But, as we have just seen, the concept of *motion* requires something more than a *road* or path of motion. It requires (though this is not the way in which Mr. Dunne puts it) all those dynamic potencies which lie behind the illusion of time,—and these are not contained in any mere spatial line. To represent them (in purely geometric thought) we need a *new dimension*, another aspect of time. There must be something, beside the road itself, to show that we are travelling along the road, and the rate at which we travel. But let us follow Mr. Dunne's own argument a little more closely.

"Now, our first stage, again, has left us with a new Time problem to consider. For the observing entity with its field CD [the travelling present above], is travelling neither so slowly as to be stationary, nor so rapidly as to be in all places at once; and every condition between those two extremes must be describable in terms of Time taken per distance traversed. But the distance traversed is along our first considered Time dimension [the length of the bar]; so the time which is taken must be a Time which is not shown anywhere in the diagram." Therefore the first Time, along the length of the bar, is marked as T1 in the diagram "to show that it is not the ultimate Time which times the movement. . . . That ultimate Time we may call Time 2."

Thus, in order to get the concept of *motion* back into the picture of reality—from which it was omitted when time was represented merely as a dimension of *space*—we have to conceive of time as having not one dimension but *two*,

and this second dimension has to be drawn in the diagram at right angles to the first, that is, at right angles to the length of the bar.

This brings us to the point where the author's theory, in its diagrammatic form, shows us how past and future can be reflected to consciousness in dreams, and be jumbled together. While we are absorbed in outer affairs (as we usually are when awake), we are confined to the "bar" itself, and can only travel along it continuously with the "travelling present" in "Time 1." But when we are not thus absorbed, we can slip into "Time 2," and it takes us out, at right angles to the bar, where we can see the whole extent of it at once, and look at past, present and future in any order we choose.

We can illustrate this roughly with a pencil to represent the "bar" of real being, conceived as stretched out in "Time 1." Any arbitrary cross-section of the pencil would stand for the "present," our "momentary glimpse" of reality; and the central line or lead of the pencil would represent the "Time 1" dimension. The "Time 2" dimension would have to be thought of as at right angles to the pencil. When we look at the pencil from the end—along its length in the "Time 1" direction—we see only a single round cross-section of the pencil. In this case it is the round end, because we are not really in the pencil, but we can suppose the end to stand for the particular cross-section representing the "present." When, however, we change our point of view, and look at the pencil from the side, at right angles to its length, as we would be looking were we looking in "Time 2," we can see the whole extent of the pencil, and can focus our attention on any cross-section we choose, first here and then there, on either side of the section which represents the "present," and thus look equally at past and future.

This is, of course, a very crude extraction, from the author's carefully developed theme, of the first rudiments of the notion of the multi-dimensionality of time, and of its application in explaining the "facts" of the earlier portion of his book. It turns out, as was to be expected, that the same difficulty arises with regard to "Time 2" as was encountered with "Time 1." A new time, "Time 3," has to be postulated, and so on "to infinity." Moreover, not only time, but the "observer"—you and I and everyone else—has to share this same quality of infinite dimensionality, if the observer of motion is to be a self-conscious observer. This will in no way alarm students of Theosophy; and indeed it is only necessary to put any definition of self-consciousness side by side with the mathematical definition of infinity—a totality that can be represented in a part of itself—to see that the two definitions are the same, and that true self-consciousness can pertain only to what is inherently infinite.

So Mr. Dunne brings us, through a series of successively deeper and higher dimensioned selves, packed like Chinese boxes one within the other, to the "observer at infinity," the infinite self of each of us, from whom, the theory indicates, all lesser selves derive their consciousness, and who alone has, in his own right, the power to "intervene" and alter the course of events,—though this power may be exercised on any plane, through the agency of

any lower self. We might perhaps point out that to the mathematician, made wary of the risk of taking the name of the infinite in vain, there is nothing in the author's argument to show that his expanding diagram really becomes more accurate as it expands. The error, due to the omission of the essential element of motion, is pushed back further and further into deeper dimensions of time and of consciousness, but there is nothing to prove that the error becomes thereby any the less serious. Indeed it might well be expected that this omission should be more violently wrong in the higher dimensions than in the lower, so that, for example, were we to stop at the seventh term of our series, we might be further from an accurate representation than we were at the first. This is a common characteristic of series that diverge rather than converge, and the mathematician might feel constrained to examine the question it raises. But when a philosopher takes his errors to infinity, as when a sinner takes his sins to his Master, and leaves them there, somehow or other they become less pernicious than they were. There is—to put it mildly—a certain largeness about infinity, and this large magnanimity seems able to absorb and resolve error within itself, without being noticeably disturbed by it, and to give back in its stead, something of serene confidence and truth.

Perhaps there is a difference here between the mathematician and the philosopher, a difference which their names suggest. The mathematician looks to the construction of the roadbed, which is doubtful; the philosopher, the lover of wisdom, looks to the goal, which is true. Perhaps Love may reach its goal by a road which Caution could not travel. Mr. Dunne, pursuing the reality of motion, and refusing to be daunted by the infinitude of terms in each of which it must inevitably escape him, succeeds, by that very refusal, in capturing something of the truth he seeks. In its light he sees that it is only the first, the "Time 1 observer," who is under any necessity of death; the other selves are not so limited. He sees these other selves as unawakened to their own powers, untrained in the use of the instruments that lie ready to their hands, and that it is through the outer self, the self which dies, that they must gain that training. He is misled, however, when he infers, from the evidence of dreams, that the "thinking" of these inner selves of ours is "of an extraordinarily feeble kind" (p. 171). It seems to us that this is one of several places where his argument is faulty, and that he is, in fact, judging of this evidence from the standpoint of his waking, three-dimensional consciousness; while the "thinking" in the dream itself was of a four-dimensional kind. We may grant at once that the efforts of our inner selves to convey their vision and their thought to the consciousness of the outer self, have very feeble results; but this may primarily be due to the limitations of the outer self rather than of the inner. It is like trying to map a sphere on a plane, a higher dimension on a lower one, and this is, literally, an undertaking of "transcendent" difficulty.

It is beyond our present purpose, however, to enter upon a critical discussion of Mr. Dunne's philosophy of "Serialism," as outlined in the second

half of his book, and we must resist the temptation to proceed further in that direction. We have, instead, to turn back and to pick up a point toward which we glanced in passing, but had then to leave aside.

Commenting upon the time-dimensional theories of to-day, we said that they fell short of the conception presented in *The Secret Doctrine* in at least *two* particulars. We saw that the reason for this failure lay in ignoring those real properties of (1) *motion* and (2) *that which causes motion*, which lie behind the "illusion" of time and which must, therefore, be inseparable from any "time-dimension." Mr. Dunne's work (in its theoretical section) is the effort so to extend the ordinary theory as to include in it what *motion* demands. The measure of his success is the measure also in which his resulting view of the universe and of man has drawn nearer to the teachings of Theosophy. But there is still omitted from the picture *that which causes motion*, the principle of change and growth, *the law of causality*. As it is this which creates the illusion of time, so it is also this which enables us to penetrate behind its veil, and see the way in which the past and future are contained within the present. Were there no principle of change, there would be no time, no division of the future from the past, such as now we know; and were this principle of change not also a law of causality, there would be no bridging of these divisions. It is through the dual action of Purpose and of *Karma*, the universal law of cause and effect, that the future "exists" in the present and may there be read. This is the essential element which is still lacking in Mr. Dunne's picture, and which must be supplied before all of its gaps can be closed and all its contradictions reconciled.

The Karmic records are written in the Astral Light, open, in its ascending series of levels, to the vision of our ascending "serial selves" (which, let us not forget, are all no more than aspects of our one self). In that Light, causes are seen, and the effects, contained in the causes, are *foreseen;* and something of that foreseeing is reflected down, in images and pictures, however broken and refracted, into the consciousness of the "serial self" that dreams. There is nothing extraordinary in such foreseeing. It is a commonplace of waking life. We see a friend in his car slowing down to cross a railway track. Halfway across, his motor stalls. We look up, and see a train approaching. Before us flashes a picture of the "future,"—a rending crash, a hurtling through space, a frightful mangling. Our friend's self-starter works in time; he escapes; the train roars harmlessly by. But that night we dream of a motor wreck,—exactly as though we had witnessed it in the past. Not only do we dream of "future" events *before* they happen; we dream also of "future" events that *never* happen,—and the same law explains them both, "were our senses but able to cognize it there."

HENRY BEDINGER MITCHELL.

IN DEFENCE OF HOBBIES

UNTIL quite recently, it had not occurred to me that they were in need of defence. Indeed, I had always looked upon them as a wholesome and familiar part of life, natural and indispensable, calling for no explanation; much less had I thought it necessary to justify them. Evidently I have been mistaken, however, for I was taken to task the other day by a well-intentioned but somewhat critical friend, who accused me of wasting valuable time and energy on a special hobby of mine to which I happened at that moment to be giving my undivided attention. I was reminded of all the priceless theosophical reading which I might accomplish if my energies were set in that direction. I was reminded also (and this was quite true) that there were theosophical books on my shelves which had never even been opened. Then, as a parting shot: "And here you are, peering at that drab stone through a magnifying glass, as though you expected to find a bit of heaven hidden away there."

As a matter of fact that is exactly what I *did* expect; it is exactly what I was looking for in the rough piece of labradorite which I held in my hand—what is there astonishing in that? Anyone who knows labradorite knows also the delightful surprises which it has in store; that like many another thing, whether it be a natural object or whether it be an idea, there is a drab angle and there is a luminous angle, and you may choose whichever one you please. You may, for instance, call a piece of labradorite dull, because you prefer to look at it, let us say, from the left; but change your position, go over to the right, and look at it with the light shining on it from *that* direction, and you will see such a play of lovely colour as you might consider yourself fortunate to catch even on a sunny day in the Mediterranean—sapphire and emerald shot through with gold; a bit of heaven, indeed! So I am sure that heaven must be anywhere and everywhere, and that all we need is the eyes to see it. We may glimpse it in a mountain lake or in a butterfly's wing, or in any other beautiful object—and in what appear to be ugly ones too sometimes, though I think it is generally beauty of some sort which reveals it to us. It must be wherever we look for it—but then, we *must look*.

However, after my critic had left, I began to ask myself wherein lies the fascination of hobbies in general; why certain hobbies in particular attract us more than others; and at last I said to myself: "What *is* a hobby, anyway?"

It seems to me that a hobby, like anything else, is exactly what one elects to make it, and this, I contend, is the very essence of good Theosophy. A hobby may and should be but another name for something very big, or at least for that which is capable of leading to great results; and just where a hobby ends and that which is usually considered to be of more importance

begins, I have never been able to discover. Even the Hierarchical System itself need not shut out the hobby idea: why make limitations because of a mere name? For, looked at from the point of view of our human conceptions, the Hierarchical System may be thought of as actually founded on the very kind of hobby which I have in mind. Hobbies are not just passing whims, as some of us incorrectly think. If a hobby is *real* it has become a part of us, and, as a part of us, the heart of the hobby, its substance, be it slum work or be it the cult of Olympian Jove, is a beloved object which we pursue with intense fervour and joy. In doing so we exercise cosmic qualities; for are we not told that the Universe was created with unimaginable fervour and joy? The whole fabric of social evolution, as I see it, is woven from the raw material of "hobby mania," and a study of life in olden days will show us this; for, to the peasant, his over-lord, living in his palace on the hillside, or in his castle perched high on its inaccessible rock, was the most vital hobby in the world, of supreme importance, revered, not-to-be-lived-without. Yes, and it was when the peasant began to lose this particular kind of sanity, when he no longer felt that his superior lord was the most engrossing interest (or hobby) in his life, to be worked for, to be sacrificed for, that the first symptoms of the modern scourge, democracy, began to show themselves.

Of course there are many kinds as well as many degrees of hobbies; but what a pity that we are prone to treat them all, whether big or little, with such slight respect that they cease to be flesh and blood to us. Now that we have become students of Theosophy, we are half ashamed of them; yet life would be unbearably solemn to many of us who are theosophical infants, were it not for these very hobbies of ours. That is what is the matter with some of us—we have not enough, or what is worse, we are not sufficiently serious about those we have; we do not see their possibilities. "Poetry?" protests someone, raising eyebrows of astonishment. "Do you mean to say that you give any of your time to poetry when you might be reading *The Secret Doctrine?*" "Why not?" I ask, with a stare, and trying to raise my own eyebrows even higher. "It so happens that I find myself better able to understand many parts of *The Secret Doctrine* because of a predilection for poetry—for really *good* poetry, of course." A certain kind of silence follows, a silence which may be construed in various ways, so I drop the matter—what more is there to say? Why do we persist in thinking that our hobbies are childish folly? They may be the sanest element in our lives, for the simple reason that we choose our particular hobbies because we have a natural affinity for those particular subjects. These subjects are not arbitrarily imposed upon us, as though part of a curriculum; there appears to have been already established a kind of subtile, inner connection. This arouses all our latent sympathies, and we thus run a fair chance of arriving at a better understanding of Theosophy itself. Indeed, I think we may get a wholly unexpected and perhaps a relatively extensive view of Theosophy solely because of the light which a really cherished hobby is able to throw. For after all, it is not the *subject* of the hobby which matters; it is the *powers* which are awakened. I believe

a real hobby is capable of intensifying many of the "qualifications" for chêlaship which may be lying latent within us—unbounded enthusiasm, which is so easily awakened into love; painstaking investigation, which needs the utmost concentration; faith, that we can with patience and insight get to the very heart of our subject; endurance—for who ever thinks of fatigue or discouragement when he is in hot pursuit? All the "qualifications" must be there, at least in embryo, or we should never have conceived a real desire for our hobby. I wonder, for instance, if anyone would know how to throw himself heart and soul into a Cause, if he had never experienced, in this life or some other, what it was to lose track of time, of locality, of home and of friends, because he was entirely engrossed in his so-called hobby?

It is almost self-evident that many, if not all of the greatest achievements in science or in art must have started at what we choose to call the hobby stage—though, as I have said, I never quite know where the sharp line of cleavage comes in, or at what point a hobby ceases to be a hobby and ripens into a serious and legitimate occupation. If Galileo had not been "star-cracked" as a boy, either in this life or some former one, would he, as a man, have been able to make that new chart of the heavens which extended the limited field of the visible universe into the vast, illimitable space beyond? If Sir Isaac Newton had not delighted, when young, to lie in the grass under the spreading apple trees of the home farm at Woolsthorpe, indulging his intense love of nature, and thus wearing thin the mists which veiled his inner senses, apples would most certainly have remained "just apples" to him—nothing more. Could Piero della Francesca have painted that crystal-clear, smooth-running water—those waters which look as though they had their source in some far-off, etheric wonder-land—had he not, in his youth, spent hours and days, prone on the edge of his Umbrian streams, gazing with understanding eyes into their limpid depths? Did Turner just look at a sunset once, and then paint it? He must have lived sunsets, and breathed sunsets from his earliest days.

A hobby is not a thing which we find growing on bushes, all ready for immediate consumption, though this may appear to be so at times, That, however, is because in reality we have laid a foundation for it in former lives. The evolving of a hobby means devoted work of one sort or another; time gladly given, and energy and patience and sympathy. But we have to arouse our own love and understanding; nobody can do it for us. The heart of our hobby is hidden away in the inner world, and it is for us to uncover it, to bring it into outer expression; and if we care enough for it we shall do this. Hobbies are founded on basic laws,—the law of attraction and repulsion, to mention only one. That is why a hobby is so indicative of the individual. You will never find a person indulging in a hobby which necessitates the study of something which is antipathetic to him. I should never be able myself, for example, to make a close and sympathetic study of the habits of spiders, because I do not like spiders; they make my flesh creep. Therefore I have always had a special admiration for The Bruce, because he was able to watch,

apparently without a qualm, the activities of that indomitable spinner—the spider which cast such a powerful spell, that it moulded the fortunes of Bannockburn. Perhaps, however, spiders were less symbolic to The Bruce than history would have us believe. They may, in reality, have been one of his hobbies, and he may have watched the making of that memorable web with the eyes of a naturalist, pure and simple.

Then again, think of all the nice astral moulds of our hobbies, those which are lying just beyond our physical sight; for an intense interest surely implies an etheric counterpart tucked away somewhere. Imagine too, how nice it will be to come upon these astral moulds once more; to find them all ready and waiting when we return "next time"—that is, if we have moulded well and with durable intent. It seems to me that there should be whole libraries of them, like books on a shelf. We should be able to take them down as we want them, one by one, or an armful at a time. And even while durable, think how beautifully plastic these moulds must be, and how they will be capable of growing and expanding as our sympathy and interest and understanding increase and deepen. And think how we (though we may not always be conscious of it) will go on fashioning our visible hobbies around our invisible hobby moulds; and, as our mould grows, fed by our delight in the subject, so will the outer expression of our hobby flower eventually into real achievement—a new avenue of service in the Masters' Cause.

Evidently the Masters themselves have, or have had, their hobbies; so what further encouragement do we need? In *Old Diary Leaves* we are told of a Mahatma, one of H. P. B.'s "several Somebodies," helping in the writing of *Isis Unveiled*, who "had a fine artistic talent and a passionate fondness for mechanical invention." There was another who "would now and then sit there, scrawling something with a pencil and reeling off for me dozens of poetical stanzas which embodied now sublime, now humorous ideas." In *The Mahatma Letters* the Master K. H. is said to have been fond at one time of quoting poetry, and in a letter attributed to the Master M. there is a reference to "musick pieces in K. H.'s old portmanteau." Has anyone made a practice of carrying music about if he has been indifferent to it? When we read of that magnificent "skill in horsemanship," which is perhaps more indicated than described in "How a Chêla Found His Guru," one feels that the Mahatma must have had a special love of horses, and so a special understanding of them—I, at least, have always had that impression; and I am sure that if we looked for the sign-posts, we should find in our theosophical books many indications that individual Masters have their individual interests.

One of the most delightful and therefore one of the most useful people I have ever met (useful in a kind of every-day sense) was a man who had so many hobbies that he could produce an appropriate one for almost any chance acquaintance who crossed his path. He seemed to have his very pockets full of hobbies. This makes him sound rather encyclopedic, but he was nothing of the sort. He did not cultivate hobbies because of a wish to appear well-informed, but because he really cared for them, he had a genuine

affection for them; and for that reason he had the great gift of discovering without any apparent effort, the interests or hobbies of the person to whom he was talking. Quite naturally these mutual interests would be drawn to the surface during the chance conversation, and a tie of sympathy would be established immediately. If the chance acquaintance happened to say that he had, that very morning, found the first aconite or snowdrop in his garden, peeping out of the moist brown earth; or if he had just read something of importance about Uranus, and wanted to speak of that, this "hobby ridden" friend of mine was quick to show an intelligent interest in either, because he too, year after year, watched eagerly for the first spring flowers, and he had himself thought much about Uranus.

Now imagine this person as a member of the T. S.—what a "fisher of men" he would be! Without seeming to have any ulterior object, without mentioning Theosophy, and so without shock of any sort to possible prejudice, he would be able to make that chance acquaintance see something in a snowdrop which he had never seen before, and Uranus would no longer appear to him as a remote planet hung in space, but as part and parcel of himself. Our very human hearts, in our early stages of growth at least, respond quickest to such things as we can readily understand; they lie open at those points where our love and our sympathies are stored. Time enough to explore the Unknown when our widening interests have made us dissatisfied with our old, limited, outworn horizons. Few people in the world to-day are ready for Manasaputras; most will not accept them at any price. What a pity, therefore, if we who are members of the T. S. limit our possible usefulness because we lack a good equipment of hobbies, or, what is worse, because we do not recognize the value of those which we already have. It is almost inevitable that in going about the world we touch but superficially the greater number of people whom we meet, finding it impossible to penetrate their frivolities or their preoccupations in our search for what may be of real value underneath. Yet, armed with a contagious hobby or two, we ought to find this task far easier than it would otherwise be, and what, at first, had appeared as an impassable gulf between us and a chance travelling companion, would probably be bridged without difficulty. *Then*, if we were very fortunate, we, might be able to take the first step toward winning a new recruit for the service of the Lodge.

J.

STUDIES IN PARACELSUS

V

IN the Argument which begins the *Philosophia Sagax*, Paracelsus declares that God has conferred on man and granted to him all arts and whatsoever belongs to nature, by way of the Firmament, so that the Firmament is the Light of Nature, and from the Firmament man may quaff what belongs to nature. Paracelsus attaches the greatest importance to what he calls Astronomy, which he separates into a number of divisions for consideration. From their character it is clear that, for Paracelsus, Astronomy was not limited to the observation of the planets and stars and the calculation of their movements. For him, Astronomy was the *nomos*, the Law, of the *Astra;* and by *Astra* he meant those seeds of action and stored up tendencies which are one aspect of the Law of Karma. Thus Paracelsus considers Astronomy under four main divisions: the Natural, the Superior, that of the New Olympus (in its description surprisingly like Devachan), and the Satanistic. Of these four he makes nine subdivisions, which cover the manifestations and methods of the laws of the Astra. These subdivisions are: Magic, Nigromancy, Nectromancy (clairvoyance), Astrology, the science of Signatures, the "uncertain" arts, Adept Physic, Adept Philosophy, and Adept Mathematics.

Paracelsus declares that knowledge of Astronomy produces and discloses the arcana, the secret things of the heart, and he lays emphasis on the meaning of the heart, as compared with the external *animus* and *intellectus*. These books are declared to be the effort to expound those arcana, whatever of good or evil there be, to which Nature has given birth. "Man, enkindled from the Macrocosm, savours of its nature, and thus, since there is one nature derived from earth and firmament, and one derived from heaven, the distinction of each of these two is an important matter."

A study of the universe which imparts the Light of Nature to man, teaches that this light flows from the nature of the *astra*. Everyone should be convinced that all natural sciences and wisdom are conferred on man by the *astra*, and that without exception there is nothing which does not flow forth from them. We are the disciples of the *astra;* they are our teachers, and it was "ordained by God that we should learn from the Light of Nature, as from our father from whom we are built and fashioned." The rejection of this teaching means that those who reject it have no knowledge of what the Light of Nature teaches, nor from what either the mortal or the immortal arises. Thought and belief, as also knowledge and power, are "discerned" by means of art; this art Astronomy teaches. Whatsoever belongs to the divine order is learned from God, but that which concerns the transitory is

learned from the firmament. Where the Astronomer ends, the true physician, the true philosopher, begins, studying justice, eternal Sapience, and finally the Sciences of the Universe. Where Astronomy ends, the noble religions begin, for without Astronomy no art can attain perfection. After it, begins divine Sapience, and after it, the Light of Nature. Thus the Light of Nature is to be accurately cognized; thereafter we shall be fitted for the cognition of all things which God carries into effect through man.

Paracelsus goes on to say that there are many arts, each of which is to be perfected, and which God demands shall be related to the base, which is Himself. "For though there be one wisdom, one science, yet it is to be treated and exercised in many ways." For God desires to be regarded and to become visibly wonderful among His Divi, that is, His disciples. As regards the arts, this is so; but as regards God in relation to eternal life, the computation is not the same: there is one doctrine, one method, one reckoning, one dwelling, one guardianship, one God. On the other hand, as regards the Light of Nature, there are many methods of treating and dealing with that Light. To this end there are many craftsmen, many artificers and faculties, and many moral obligations. Each should be perfected in his own art, and "noble is he who has collected and distributed all knowledge of origins in one brain. That man knows the Magnalia, the great secrets, of God." Wisdom in this world is twofold: one eternal, one transitory. The eternal comes from the Light of the Holy Spirit, the transitory from the Light of Nature. The Light of Nature contains in itself two kinds: there is a good sapience and a bad sapience. The good cleaves to the eternal, the bad to the damned.

Astronomy points out the reason why God repented that He had made man after His own likeness and did not "ordain him in the world." It is evident that He repented because it was destined that His likeness should not live in Paradise, but corruptibly, in the world. " For if man had remained in Paradise, philosophy would deduce that God intended to create another race in the world. Now, if man be born from the Light of Nature, it follows that man knew good and evil, not indeed from flesh and blood, but from the *astra*, in flesh and blood." " Is not this a most noble treasure, if man be able to discern the eternal sapience from the transitory in this, because man is himself in the likeness of God? For by this he understands that the natural in no way conforms to the eternal. Hence he understands that, in relation to this likeness, he should seek to divide transitory sapience in good and evil. Thus he has the power to choose either good or evil, while almost certainly knowing whither evil leads, and with what result. He has the power to choose what is good, first, of course, the eternal sapience, then the temporal; of the temporal, the good is to be retained, the evil is to be rejected. For none of these constrain you, but you constrain yourself."

The Light of Nature is created, through God the Father, by the power of the Holy Spirit; thus, if men learn and live from the Light of Nature, they receive this from the Holy Spirit. A new creature is created by the Holy Spirit

in relation to the Eternal Light; that is, the likeness of God is brought back thither, whence it came. Now the body cannot be nourished by the food of the soul, nor the soul by the food of the body, but to each its proper food must be given.

The natural light is not the eternal light; we must be made safe (*fac salvum*) and eternal by means of the eternal light. Should I, then, venture to connect the mortal light of the *anima* with the eternal light? Since body and soul dwell together, is it not right to take cognizance of the two lights together? For God has brought together the two natures in man, the earthly and the eternal, and these two will remain united until the day of the resurrection, when the earthly will return to the earth, but the eternal will go to the kingdom of God. Of these two lights, "the eternal fulfils its office in the soul, but the mortal in the body. The mortal is active in the Light of Nature, the eternal in the Eternal Light." "For thus Divine Providence has ordained that to the mortal body its own task is assigned, that it should spend its time in this world in such fashion that vain thoughts shall be banished, and that, according to the will of God, we shall dwell in the natural light, employing the natural light for the natural body, dealing with the natural sciences, and cognizing the Magnalia of God throughout nature. For verily, we must not rejoice in that light, but in another light which pertains to the likeness of God."

In the first chapter of the *Philosophia Sagax*, Paracelsus sets forth the order by which creation proceeded. He describes the creation of the upper and nether spheres as taking place in such a way "that the firmament received corporeal substance and likewise the Elements in heaven and earth." After this body, was created the living spirit, perfecting its working through and from the body, destined thereto by God. Thus were accomplished the "days" of creation and the arrangement of all things created. After all these, man himself was made by God according to His likeness. There are four Rectors, or rulers: first, the Rector governing the body; then "the body of the senses," with its Rector; the "ruler governing himself"; and finally the Rector governing man. Thus it is to be understood "of what kind is the spirit ruling creatures, and of what kind is the spirit governing man." In the beginning, the Elements were created, and these are nothing but a basis by means of which something may be accomplished; that is, they are something into which is to be infused that which is alive. Thus there is a Rector, or ruler, in the Elements, making manifest, or driving out of them, that which is in them. These various Rectors work harmoniously together to carry out the direction of the Divine Mind. We may note that this is strongly reminiscent of the various classes of Cosmocratores and Hierarchies of Being and Consciousness described in *The Secret Doctrine*, the Purusha and Prakriti of the manifested Logos; the Matter, Force and Consciousness, with the Hierarchies guiding and building from within.

Between man and creatures this difference appears: since man was made in the image of God, it follows that he is a living being, because, having been

formed from substance, he was thereafter endowed with divine reason. Hence there are, for man, but not for the animal, a third and fourth Rector. For that which pertains to the *intellectus* in the image of God, distinguished man from the rest of created beings. All beings must manifest that to which they were predestined. Therefore man, created last by God, and endowed with the Rector, is led and compelled to the natural operation which God requires to be done from within man. For the Rector incites this from within himself.

The Astronomer has the power to make declarations regarding the natural spirit in the body, for the body is formed of the Elements. But the higher spirit, conferred by the firmament itself, is added to the elemental body. Therefore philosophy has two divisions: one is concerned with the nature of this higher spirit; the other is concerned with the nature of the body. Thence is to be known what the heavenly powers bring to perfection; that is, what the ethereal spirits fashion and work out. Thus there are: the body of the elements, the body of the animals, the body of man, and also the bodies of metals, of plants and of other created things. The body of the elements is divided into four genera (fire, air, water, earth); the body of the animals into many genera; but the body of man is one. Thus in the body of man is one thing only, one nature, one condition. But, in accordance with the human *intellectus*, it is divided into as many aspects as there are aspects of animals in all the genera: thus there are serpent-men, toad-men, swine-men, lion-men, and so on. From the elements, various bodies come forth; from the firmament, various spirits. Now, if the firmament enters anyone with the habit and character of a pig, just as if the body were a pig, then will that man be, not a man, but an animal. All this is subject to a Moderator, and the *astra* supply this Moderator. Thus Paracelsus declares that an animal-like man has a Rector like an animal; and that a man who is the image of God has a Rector which is the image of God.

Man has two bodies: one formed from the Elements; the other formed from the *astra*. Paracelsus carefully distinguishes between them as regards their life and destination, as we shall see later on, when he comes to deal with them specifically, under the head of Nigromancy.

The mechanism of the Mundus, the universe, is divided and fashioned into two parts: the sensible and tangible, and the invisible and impalpable. The sensible part is the body; the invisible includes the *astra*. The sensible part consists of three principles, which he calls Sulphur, Mercury and Salt. The invisible part also consists of three principles, which he calls *Anima*, *Sapientia* and *Scientia*. In life, all are conjoined.

It will be seen that, here and later, Paracelsus carefully distinguishes between the body formed of the Elements, the firmament and the *astra*, with the *sensus* derived from the *astra*, on the one hand; and, on the other, the *intellectus* and *animus*. All these are united to form the outer man, the elemental body being at the same time conjoined with and directly influenced by the *astra* of the firmament. In addition to this, it will be seen that the external

man is needed for the manifestation, the "working," of the spiritual man. So it is clear that Paracelsus is in full accord with Emerson's rendering of the Oriental teaching that "the universe *ex*-ists for the purposes of Soul." Throughout this book, Paracelsus consistently develops the teaching that beyond *intellectus* and *animus* is the *anima* "seated in the heart"; and that, while the natural processes of the external body, the instrument, are illumined by the Light of Nature, the *anima* is an instrument derived from the "image of God" and illumined by the Light of Heaven. Thus, there are various "spirits" linked with and inspiring corresponding vehicles; some of these are transitory, namely, the vehicles formed of the Elements and the firmament, with the *sensus*, *animus* and *intellectus;* others are eternal, namely, the *anima* and the "image of God," with their vehicles.

Paracelsus speaks of the elementary body, the firmamental body, and the astral body, which he distinguishes from the first two. Then, in Book II, he speaks of the Body of Regeneration, the Body of Justice, the Body of Mercy, all derived from the "image of God," and synthesized by the Creative Power, God, through the Son, activated by the Holy Spirit. Emphasis is laid on the creative power of the *imaginatio*, working through the Word, which is carried out by the various Rectors mentioned above; so that we are presented with a united plan, operative through all nature; the Universal Mind working from within outwards, and all working together in the evolutionary plan, for the purposes of Soul. There may be more, which the present writer has not discovered; but enough has been given not only to support these statements, but also to show that, as Mme. Blavatsky wrote, "Paracelsus was cautious and did not tell all he knew."

His carefully made subdivisions of what he calls Astronomy would indicate that he undertook the analysis of external man in order to show that, in the unity of nature, there must be a concordance and correspondence of the exterior man with an interior man, and that similar but not identical laws govern both, with the consequent obligation that the exterior man must be guided and governed by the laws of the interior. As will be seen later, man is the microcosm of the Macrocosm: "As above, so below." Paracelsus urges the necessity of understanding the powers dwelling in the *astra*, since the *astra* occupy the place of a natural Pedagogue, so that we may understand and know that *intellectus* and science flow from the *astra* into us. As the *astra* dwell in heaven, so does the *sidus*, the "star," hold its place in man. The *sidus* of man is a Pedagogue, and man is the disciple of the *sidus*, receiving from it the Light of Nature. The cognition of the "image" is of the same kind. The spiritual power of the "image" gives the cognition of eternal life. Just as, because of this, we drink divine sapience through the spirit of the "image," so "through the ethereal spirit we understand earthly things, and through the spirit of the Elements we explore the arcana of the Elements. He who is not endowed with the corresponding spirit, knows nothing of the divine, the firmamental, or the elemental. Thus everyone speaks from that from which he is. All are, in truth, conjoined, the natural and the eternal,

which is concealed by the natural. We have received both the natural light and the eternal light."

Discourse of any kind proceeds from the principle which is operative in the speaker. Those things which proceed from the cognition of the natural life, are derived from the *astra*. Whatever light of understanding there is in man, proceeds from the *astra;* what concerns flesh and blood is derived from the Elements. It follows that there are in man operations of two kinds: one, derived from the firmamental light, the natural sapience, art and *intellectus*,— God having created a medium in the Light of Nature; the other elemental, such as are licentiousness, luxuriousness, hunger and thirst, which pertain to flesh and blood. For whatever is produced in flesh and blood should not be ascribed to the *astra*, for Heaven makes no one licentious or greedy, but sapience and art proceed from Heaven. Just as natural fire comes forth from the flint, in which, however, it is invisible, so intellectual fire comes from the *astra* into flesh and blood, as it were into tinder, not producing carnal things, but giving birth to intellectual things like the sciences and the sapiences. What is of flesh and blood is animal and cleaves to the animal; what is of the *astra* is human; what is of the spirit of God is in accordance with the "image."

By the operation of the superior *astra* on man, we are to understand that in the *astra* are builded all arts, faculties, sciences, crafts, sapiences, faculties of understanding, as also follies and things of that kind. Therefore it follows that there can be nothing in man which is not given to him by the Light of Nature. But where man is a slave to the flesh, and lives in the elemental nature, heaven can achieve nothing in him, but leaves him rude and rough, so long as he lives in the flesh.

What God activates directly, is unknown to the Light of Nature, but at the same time not all the *astra* have perfected their operation or imparted their influences; therefore the discovery of the arts is not yet complete. Thus no one should be hindered in the process of discovery, for the *astra* co-operate with man in the enquiry. The saying of Christ, "Seek and ye shall find," is no less true of the natural than of the heavenly light. Therefore let everyone search daily for something new, for this, whatever it be, proceeds from the Light of Nature, and its science and basis is assuredly put forth from Heaven.

At this point, Paracelsus discusses the question whether the Light of Nature and its methods were superseded by the teaching of Christ. He further develops this line of inquiry in the second book of *Philosophia Sagax*. He holds that, in the natural world, the Light of Nature was the medium given by God, and that what he calls Astronomy was obliterated by erroneous conclusions regarding the natural light. Christ taught of the Eternal Wisdom to his disciples, with a more sure divination from the Holy Spirit, which rendered the operations of the natural light unnecessary. But, though Christ and also his prophets are above nature, Astronomy is not on this account annulled. This false view gives sciolists the opportunity to destroy the Eternal Light and the Light of Nature at the same time.

As has already been said, the *astra* are the source of all mortal *intellectus*,

sapience and science, and, without these, man cannot exist. For just as body and *anima* are at one together, and as, because of the creation operated by Christ, the one cannot exist on this earth without the other, in the same way natural reason and eternal sapience can exist together; yet the natural reason can act without the eternal sapience, manifesting then what is in accord with the natural, not the eternal. Verily, then, the eternal reason must not be separated from the natural sapience, precisely because man ought to discern the eternal from the natural. Whence it is that each of the two shines forth before all things in the man who lives in accord with God. The two lights are then united, nor is one opposed to the other. One concerns the mortal; the other, the eternal.

Paracelsus says that it was known to him that man is dust; that the Elements from which man is produced are likewise dust; and, finally the *astra* themselves, from which human sapience arises. With this dust, all arts and sciences perish. But the works of man, together with the works of the "image," return to God, from whence they came forth. Thus for man the Light of Nature is a subject for inquiry, in order that the mortal body may walk in the path of the Lord, and not go astray into the purposes of destruction; and that the regenerate body may follow that which has been its duty from the beginning, before the manifestation of the Light of Nature; that is, that we seek first the Kingdom of God. So in succession will all things be revealed in the Light of Nature. In this way is composed the strife between the mortal and the eternal; those who hunger will be abundantly filled with good light, but the slothful will be deprived of it. It is as though it were said: Since ye have the Son, in whom is cognized light eternal, you must turn to Christ, and not to nature. Yet the natural will also be given to us. For if before all things we seek Christ, whatever things are in nature will thereafter be given to us. Our first care should be for the eternal, that we may thus seek the Kingdom of God. When we have done this, then will be added to us all things which we may be seeking in the Light of Nature, for the completion of the natural state in the Mundus. Thus we nourish two bodies: one from the earth, the other from Christ; one from the Father, the other from the Son; yet each in one spirit. In this spirit, whatsoever there may be, moves in the path of the Lord. The former light is dust and shadow, but the new light remains eternal.

In the second chapter, Paracelsus describes what he calls the "slime of the earth," and that from which it is made, as also the properties of this "mass of clay,"—the clay being composed of the dust previously spoken of. The "slime" is to be cognized from what man is; that is, from all created things which describe man as he was made. For "all created things are documents and books to describe the origin of man." Man was created last of all, and his properties can be cognized from those that preceded him.

In the Kosmos there was at first nothing, not even an element. Then came the Logos, the Word. Through the Word, the body and its spirit were made: from this body thereafter all created things were produced. Last of all,

man was made, not from nothing, but from some "mass." Holy Scripture testifies that God took the "slime," or "mass," of earth, and from it formed man; elsewhere, Scripture shows that man is ashes, dust and earth. The "slime of the earth" is the Macrocosm. Thus man is made from heaven and earth; that is, from previous creatures.

The "slime of the earth" is a something extracted from the firmament and all the elements, an extract from all bodies and created things. Man, being made from it, was created last of all. Paracelsus draws a curious deduction from the fact that Adam was placed first in Paradise, and then in Eden; this was in order that he might understand all created things and put them to their proper uses, that through him the sapience of the *astra* might be produced, thus leading to the development of all sciences and arts. Had he remained in Paradise, in which he was originally placed, he could easily have dispensed with the whole sapience of the Kosmos, which proceeds from the *astra* and the Elements. He was placed in Eden that he might there live in accord with the firmament and the Elements. Paracelsus makes mention of other races, who live in "secret isles" and are there concealed. No one would credit that such are the posterity of Adam; they would be thought to descend from another Adam. It is probable, he says, that just as there are many species of animals, so there may be other Adams in the islands!

Man consists of the slime of the earth, and from this slime draws all that is mortal. Just as we have received the eternal sapience sent by the Holy Spirit through Christ, from the Father, so also is natural sapience given to us in natural fashion through the *astra*, from the Father. This sapience and science were given in order that they might be perfected, and thus the Magnalia of God be brought forth. For this purpose were men fashioned.

Adam was placed in Paradise, and was afterwards expelled that he might test experience, because the life of the Mundus must be lived relatively to the Mundus; exactly as regeneration must have its refuge in the sapience of Christ, and take its sustenance from Christ, in the same way, man, taken from the earth, feeds on the fruits of the earth, and the birds of the air, and the fishes of the sea, and has rule over serpents and basilisks. When such a man was produced, he was formed from the slime, and placed in Paradise. When he violated God's command, he was reduced to the dust of the earth, that he might experience the conditions of the Mundus and the properties of nature.

After God had made all creatures, all Elements, the *astra* and all the rest, and had set it before Him for consideration, he undertook last of all the formation of man. From the four Elements, He drew out the essences into one mass. He also extracted from the *astra* the essence of the arts of sapience and reason. He thus brought together these essences into one mass, which mass Scripture has called the "slime of the earth." From that mass two bodies were formed: the *corpus sidereum* (sidereal body) and the elementary body. According to the Light of Nature these are called the Quintessence (the "fifth essence" in addition to the four Elements), that is, the mass was

extracted, and into it, as into one, were brought together the firmament and the Elements. Thus that which is an extract of the four is made the fifth. The fifth is the nucleus and strength of all the essences and properties in the Mundus. All such things God held in His hand, and from them formed man according to His image, from a certain mass extracted from all creatures. The universal slime is that from which man was made, and the entire universe was co-opted into the Quintessence, namely, of things visible and invisible.

From that slime, the Creator built the Mundus Parvus (the little world), the microcosm, or man. Thus man was made a microcosm, and contains all the natures and properties of the Mundus. Hence the microcosm is the quintessence of the Elements, of the *astra* or firmament, in the upper sphere and the nether globe. The Macrocosm is the parent of the microcosm; and thus in the microcosm is also found the nature of dragons, vipers, serpents, wolves, sheep, and also all Elements and the origin of all health and disease.

"A son repeats his parent." But, in order that the microcosm may be different in substance, form and figure from the Macrocosm, he has been so constituted by the Creator as to possess flesh and blood, and the impulses added thereto, for the pursuit of all those things to which he inclines from natural conception. This was so also, that he might be man and be tried by thirst and hunger, that he might enjoy the fruits of the Elements, and draw sustenance from the body of his parent, from whose body he is nourished and fed and takes drink. Just as those who are regenerated through Christ, receive food and drink from Christ, and are buried in Christ and blessed, in the same way the microcosm lives from the Macrocosm, receives from it food and drink, dies in it and is buried.

Thus, then, the natural man, the microcosm, is a man of the senses. God has also established this, that man contains within himself a Magnet: one power derived from the Elements, by which he draws the same things back again; and a second power derived from the *astra*, by which he attracts the microcosmical *sensus* also from the *astra*.

A twofold *persona* (mask) must be described, each part of which is transitory. The Mundus has two bodies, one visible, the other invisible. The bodies of the Elements are visible; the invisible parts of the Elements are four: earth and its fruits, water and its fruits, air and its fruits, and heaven and its fruits. (In many places, Paracelsus makes "heaven" do duty for the element fire, and also applies it to celestial conditions.) The *astra* are "heaven" only; the stars are visible, but are not "heaven."

Through hunger and thirst, food and drink are supplied to flesh and blood; so also, through the hunger and thirst of the senses and thoughts, the *animus* is fed with the natural sciences and sapiences, by means of a Magnet (Magnes), just as in the case of the Elements. (It will be remembered that the properties of the Magnet and the Alkahest were described in a previous article, THEOSOPHICAL QUARTERLY, page 159, Volume XXIV.)

We men eat and drink, and derive our flesh and blood from our elemental and

our firmamental father. To this end, because we are made out of the Mundus, like infants, we are nourished from the Mundus. In the same way, when we are regenerated, we are fed from God, and are granted to drink sapience and *intellectus* from Him, from Whom we are.

In regard to the "image" of man, we are taught that it is supernatural, for nothing of this can be conferred by Elements or *astra*. The "image" is eternal; the Elements and *astra* are temporary and dust. The "image" is not in the least attributable to the Elements and *astra*, because it is eternal; the elements and *astra* are temporary and mortal, and, as it were, dust, although they do not appear like dust, but like flesh and blood. In that "image" inheres the true sapience of man. His animal nature is that which is temporary, consisting of flesh and blood in man, who is the quintessence, the microcosm, and is brought together out of the Mundus, and contains the Mundus in himself.

Therefore he who follows the Mundus, and emulates his earthly father, is the son of the Mundus, remains in the Mundus, and does not have regard to the divine "image" or its sapience, which, however, it is man's duty to regard. Now the animal is nothing but the image of the earth, which perishes; but the image of God does not perish, for God is eternal. Therefore a wise man, that is, a man who lives in accord with the sapience of the "image,"—such a man rules the astral and elemental body. Yet man should give satisfaction to both images, so bearing himself that he be found walking in the law of the Lord, in nature, in the will and spirit of God, not placing the sapience of the mortal body before the eternal image, and not rejecting the eternal image, nor causing it to reject the sapience of the mortal. A wise man lives in accordance with the image, not according to the Mundus. And he who lives according to the image, conquers and rules the *astra*.

Paracelsus in this chapter draws the comparison between seed cast into the ground, which must be dissolved that it may grow, and the seed of the Quintessence, to be thrown into the matrix of the *astra*. We may gain much valuable information from this, if we read it in the light of the *Elixir of Life*. It is especially valuable in relation to his later teaching with regard to the Body of Regeneration. His conception of the seed, containing the "privation," the model, of all the qualities of the *astra* and the Quintessence, shows that he anticipated in part the theories of Pangenesis of the Darwinians, and of the germ-plasm of Weismann (Compare *The Secret Doctrine*, Volume I, page 243; Volume II, page 751).

A. KEIGHTLEY.

LODGE DIALOGUES

VI

"PARDON, Haru, but may I ——"

Firmly but quietly he answered, without looking up, "I am busy at present."

"But, Haru," the young chêla stammered.

"I have told you," he said, this time a decided note of displeasure in his voice.

"But, Haru, I *must*," the other began again, heart in mouth, closing his eyes instinctively, as though already seeing the lightning bolt that was descending upon him.

There was nothing but silence. As much as for anything else, to discover if he were still alive, he opened his eyes. Haru was standing before him, smiling, with much amusement in his face.

"You are persistent," he said, "a swarm of gnats indeed. What is the matter?"

It was not easy to recover, under that searching glance, from the impact of the encounter; but the chêla rallied as well as he could, while Haru waited, giving him his chance, but prepared to find his excuse inadequate.

It seemed flimsy enough to the chêla in the light of his trepidation; but as it was all he had, there was nothing save to produce it.

"I heard last night that F——, who has been away so long, had started to come home; but he has met with mishap after mishap, failed in his business, lost all his money, and so most of his friends—a long series of disasters. Now he is disheartened to the point of bitterness; says he is a fool, and should have remained where he was,—that he never was cut out for this kind of thing anyhow. Every indication of complete collapse."

"F—— is no concern of mine," said Haru.

"Yes, I know that, but what am I to do! The Big Brother is away on that urgent affair; Master is at Convention with the others."

"Attend to him yourself."

"O! I am not fit to do it, not capable. I should put the finishing touch to the mischief."

"Make yourself so, then."

"That concerns my welfare," the chêla cried. "As a reproach, I know its justice; but for the moment think of him,—think of Master's joy if on his return he found that F—— were really on the way home. Concern of yours or not, surely you can find something to do, and there is no time to be lost. How long every one has waited for this turning!"

Haru laid his hand on the boy's shoulder. "Do not you lose the lesson of

this, my child. Consider how simple it all would be if you were ready for the situation,—if you had acquired the wisdom and skill that enabled you to do what is necessary now. It will not be easy, in the circumstances, for me to interfere, but I will see what can be done. After all, I never thought much of F——: he has substituted conceit for sense, and closed his mind securely against any opinion or idea that is not an endorsement of his own. In such a frame, what use in his coming home? He cannot convert us, which would probably be his effort, and such an effort would again exile him. It would be a repetition of the past,—time and energy thrown into the same investment, where so much has already gone. How many talents have been wrapped up in that napkin! Will they bear interest, think you, before Judgment Day?"

"I am not going to think of Judgment Day until it comes," the chêla answered, heartened by the promise given. "My own experience then is not likely to be happy, save as Master's infinite mercy blots my record. I leave all that to him, since it is all his already: but such capital of thought or feeling or life as I possess, I offer now for F——. If he came back he would be worth far more than I. I gladly stake upon that gamble. Take it, Haru; pitifully little it is, I am sure; you know, as I do not, what it amounts to."

As he spoke, the Master stood there:—"It is enough," he said to Haru; "F—— is coming home." Then turning:—"My son, come with me."

And the tears of joy stood in Haru's eyes, for he knew that two had won through. M.

Less time than courage is required to make a saint.—OLIVAINT.

BRIHAD ARANYAKA UPANISHAD

PART II, SECTIONS 4–5.

THE SECRET OF IMMORTALITY

THE great Upanishads, we are told, contain instructions for disciples preparing for Initiation. And, since some of the disciples began their studies when they were not more than seven years old, it is natural that we should find much of the teaching taking the form of stories, full of the gentle humour of the Orient, vivid and charming.

The story here told possesses this charm. It is further interesting because the pupil, the candidate for immortality, is a woman with the heart of a child and with a child's simple faith. The great sage, Yajnavalkya, who plays so large a part in the stories of the Upanishads, has completed the years allotted to the life of a householder, and is about to enter on the next stage, the life of a solitary student in the forest. It is worth recalling here that Brihad Aranyaka, the name of this Upanishad, means the "great forest teaching." When this period of solitary study, or study in company with other forest dwellers, is completed, it is followed by the fourth stage, or Ashrama, that of a teacher of disciples. So ran the fourfold life of these ancient seekers after wisdom: disciple, householder, forest dweller, teacher of disciples.

Leaving the household life, Yajnavalkya prepares to divide his possessions, his dwelling, lands, flocks and herds, whatever he may have received as gifts, between Maitreyi and Katyayani. The last has no part in the story beyond the mention of her name. But Maitreyi is a clearly drawn, living figure; the lessons designed for the young disciples are embodied in the answers to her questions.

The most vital lesson is taught in her first question, and its answer by Yajnavalkya: "If this whole earth should be full of wealth for me, may I thereby be immortal?" "No. There is no hope of immortality through wealth!"

The second essential lesson comes in the reply to her request that she may be given, not wealth, but wisdom: "While I am speaking, do thou meditate deeply!" Then comes the teaching of wisdom, and it is notable that the wise teacher begins at the point where the disciple stands; in this case, the love of the wife for her husband, the devoted love which fills Maitreyi's heart: "Not for love of husband is the husband dear, but for love of the divine Self is the husband dear." Only the presence of the third element, the divine, immortal Spirit, gives the union its reality and sanctity.

Maitreyi, listening, and meditating deeply, intuitively recognizes this divine Spirit, the One within the two, in the relation which she knows best, her own

loving devotion, thus gaining insight into the supreme Self. Then Yajnavalkya carries the teaching forward: it is the presence of this divine Spirit, this supreme Self, which alone lends, not only value, but existence itself, to all things that are held dear. Without the divine Self, these things would have no being at all. They exist only in virtue of the divine Self, the one Reality.

This greatest truth is taught in simple words addressed to the intuition of a childlike heart. Then, through illustrations equally simple, Yajnavalkya tells how the great, manifold world comes forth from the divine Self, the Eternal. The worlds come forth from the Self, from Atma, as the sounds come forth from a drum, a conch shell, a lute; as the smoke comes forth from a fire kindled with damp fuel; illustrations with all of which Maitreyi, or the youngest disciple, is familiar.

And, as the sound of drum or lute cannot be caught by the hands, so the manifested worlds cannot be comprehended by the mind. There is always the mystery of diversity, of separation, the chasm between the knower and what is known, between consciousness and what is cognized, between spirit and matter. The mystery is solved, the chasm is bridged, by the divine Self, since both spirit and matter, both consciousness and things cognized, are in essence that divine Self, in which the wall of partition is broken down and the twain are made one.

Other illustrations, equally simple, follow: as rivers, flowing from East and West and North and South, all become one in the ocean; as all sounds are gathered together in the ear; as all wisdoms are united in the understanding heart, so all beings are one in the divine Self.

Then, solving the perplexed question of Maitreyi, comes an answer of splendid eloquence: "Where there is duality, one sees the other, one knows the other, but where all has become the divine Self, by what and whom could he see, by what and whom could he know? By what could he perceive That, by which he perceives all that is? By what could he perceive the Perceiver?"

A striking keynote for the passage which follows may be taken from one of the Buddhist scriptures, where we are told that, as the bee seeks honey with eager, intuitive certainty, so the soul should seek and find wisdom. This graphic symbol is here broadened and made universal: "honey" is made to represent the natural, inevitable object of any sense or faculty or power; that with which each power is by its very nature correlated. Thus, the body is correlated with the element called "earth," the sense of vision is correlated with the sun, and so on. In each instance, the relation is that of the bee, going with intuitive certainty to the honey.

The lesson is carried further. The correlation does not exist by accident; it is due to the presence in both, in the knower and the known, of the same divine essence, the same immortal Spirit. Thus the divine Self bridges the chasm. One or two points may be made clearer by teachings drawn from other Upanishad passages or their commentaries. Thus we are told that the "waters" are the symbol of the currents of "works," of Karma, which carry to a new life the seeds of past tendencies, impulses and insights gained in

former lives. Therefore the "seed-formed" Spirit is correlated with the waters. In the same way, voice is correlated with the element, "fire"; there is a suggestion of the magical power of "voice," like the pentecostal tongues of flame, bringing the gift of tongues, or the majestic potency of the Logos, the creative Word. Breath is the element, "air," but it is also the breath of life; the wind that blows where it lists, and also the regenerating spirit of life. The moon, as so often, is the symbol of mind, not of the higher intelligence, but of the mental and emotional nature, which ebbs and flows as the moon waxes and wanes, and which, like the moon, shines by reflected light. So the ladder of symbols leads us up to the divine Self, where duality disappears.

Then comes the story of Dadhyanch and the two Ashvins, with its strange refrain. The story is taken from the earlier hymns of the Rig Veda. Indra, the divine Lord, had imparted spiritual wisdom to Dadhyanch, but under the penalty that, if Dadhyanch imparted it to mankind, Indra would cut his head off. The two Ashvins, who represent, we are told, the Kumara-egos incarnating as mankind, with man's dual potencies, sought instruction from Dadhyanch. But, because of Indra's threat, they took the precaution of cutting his head off, and putting in its place the head of a horse. When Dadhyanch imparted wisdom to them and Indra carried out his threat, the Ashvins replaced the head of Dadhyanch. It is probable that we have here an allusion to those perplexing personages, the Manasa Putras. It is probable that there is also a reference to the sacrifice which the Master inevitably makes, when he imparts spiritual wisdom to a disciple; a sacrifice which the disciple may redeem, when he wins the great battle and attains immortal life.

Yajnavalkya and Maitreyi

"Maitreyi!" said Yajnavalkya, "I am about to enter on a higher stage of life, leaving this stage. Come then, let me make a final division with thee and Katyayani here!"

Then Maitreyi said, "Sire, if this whole earth should be full of wealth for me, may I thereby be immortal?"

"No!" said Yajnavalkya. "As is the life of those endowed with possessions, such would thy life be. But there is no hope of immortality through wealth!"

Then Maitreyi said, "What should I do with that, whereby I may not be immortal? But what my lord possesses of wisdom, that, verily, tell to me!"

Then Yajnavalkya said, "As dear, indeed, as thou art to us, so dear is what thou speakest. Come, then, be seated, and I shall tell thee fully. But, while I am speaking, do thou meditate deeply!"

He said, "Not, verily, for love of husband is the husband dear, but for love of the divine Self is the husband dear!

"Not, verily, for love of wife is the wife dear, but for love of the divine Self is the wife dear!

"Not, verily, for love of sons are sons dear, but for love of the divine Self are the sons dear!

"Not, verily, for love of wealth is the wealth dear, but for love of the divine Self is the wealth dear!

"Not, verily, for love of spiritual knowledge is the spiritual knowledge of the Brahman dear, but for love of the divine Self is the spiritual knowledge dear!

"Not, verily, for love of power is the power of the Kshatriya dear, but for love of the divine Self is the power dear!

"Not, verily, for love of worlds are the worlds dear, but for love of the divine Self are the worlds dear!

"Not, verily, for love of Bright Powers are the Bright Powers dear, but for love of the divine Self are the Bright Powers dear!

"Not, verily, for love of beings are the beings dear, but for love of the divine Self are the beings dear!

"Not, verily, for love of all that is, is all this dear, but for love of the divine Self is all that is dear!

"This divine Self, verily, is what we should seek to see, what we should seek to hear, what we should think upon, what we should meditate on deeply, Maitreyi! When, verily, we behold, hear, think upon, meditate deeply on the divine Self, then all is known.

"The spiritual knowledge of the Brahman departs from him who sees spiritual knowledge elsewhere than in the divine Self. The power of the Kshatriya departs from him who sees power elsewhere than in the divine Self. The worlds depart from him who sees the worlds elsewhere than in the divine Self. The Bright Powers depart from him who sees the Bright Powers elsewhere than in the divine Self. Beings depart from him who sees beings elsewhere than in the divine Self. All that is departs from him who sees all that is elsewhere than in the divine Self. The spiritual knowledge of the Brahman, the power of the Kshatriya, the worlds, the Bright Powers, these beings, all that is,—are what this divine Self is.

"This is as, when a drum is being beaten, one would not be able to lay hold on the sounds that come forth, but, by laying hold on the drum or on him who beats the drum, the sound is held.

"This is as, when a conch is being blown, one would not be able to lay hold on the sounds that come forth, but by laying hold on the conch or on him who blows the conch, the sound is held.

"This is as, when a lute is being played, one would not be able to lay hold on the sounds that come forth, but by laying hold on the lute or on him who plays the lute, the sound is held.

"This is as, when a fire has been built with damp fuel, wreaths of smoke arise and spread,—so, verily, from the Great Being is breathed forth that which becomes Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, history, tradition, science, secret teaching, poems, memorial verses, explanations, commentaries; from That all these are breathed forth.

"This is as the ocean, receptive of all waters; as the skin, with the sense of touch, receptive of all contacts; as the nostrils, receptive of all odours; as the

tongue, receptive of all flavours; as the eye, receptive of all forms; as the ear, receptive of all sounds, as the mind, receptive of all concepts; as the heart, receptive of all wisdoms; as the hands, receptive of all acts; as the power of generation, receptive of all engenderings; as the power which puts forth, receptive of all eliminations; as the feet, receptive of all journeyings; as the voice, receptive of all Vedas.

"This is as a piece of salt, thrown into water, would dissolve into the water, nor would it be possible to lay hold on it, but wherever one may take it, it is salt, so, verily, is this Great Being infinite, boundless, a cloud of perception. From these elements arising, into them, verily, one returns at dissolution. Nor, after going forth, is there any perceptive consciousness. Thus, verily, I declare it to thee!" Thus spoke Yajnavalkya.

Then Maitreyi said, "In this my lord perplexes me, saying that, after going forth, there is no perceptive consciousness!"

But Yajnavalkya said, "I say, verily, nothing perplexing, for this suffices for right perception. For where there is duality, verily, there one smells the other, one sees the other, one hears the other, one addresses the other, one thinks the other, one perceives the other. But where all of this has become the divine Self, then by what and whom could he smell, by what and whom could he see, by what and whom could he hear, by what and whom could he address, by what and whom could he think, by what and whom could he perceive? By what could he perceive That, by which he perceives all that is? By what, verily, could he perceive the Perceiver?

"This earth is honey for all beings, and all beings are honey for this earth. And this, in the earth, the radiant, immortal Spirit, and this, in oneself, the embodied, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"These waters are honey for all beings, and all beings are honey for these waters. And this, in the waters, the radiant, immortal Spirit, and this, in oneself, the seed-formed, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This fire is honey for all beings, and all beings are honey for this fire. And this, in the fire, the radiant, immortal Spirit, and this, in oneself, the voice-formed, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This breath is honey for all beings, and all beings are honey for this breath. And this, in breath, the radiant, immortal Spirit, and this, in oneself, the breath-formed, radiant, Immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This sun is honey for all beings, and all beings are honey for this sun. And this, in the sun, the radiant, immortal Spirit, and this, in oneself, the seeing, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"These spaces are honey for all beings, and all beings are honey for these

spaces. And this, in these spaces, the radiant, immortal Spirit, and this, in oneself, in hearing and in echo, the radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This moon is honey for all beings, and all beings are honey for this moon. And this, in the moon, the radiant, immortal Spirit, and this, in oneself, the mind-formed, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This lightning is honey for all beings, and all beings are honey for this lightning. And this, in the lightning, the radiant, immortal Spirit, and this, in oneself, the radiance-formed, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This thunder is honey for all beings, and all beings are honey for this thunder. And this, in the thunder, the radiant, immortal Spirit, and this, in oneself, the sound-formed, tone-formed, radiant immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This shining ether is honey for all beings, and all beings are honey for this shining ether. And this, in the shining ether, the radiant, immortal Spirit, and this, in oneself, the shining ether in the heart, the radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This righteous law is honey for all beings, and all beings are honey for this righteous law. And this, in the righteous law, the radiant, immortal Spirit, and this, in oneself, the righteous, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This truth is honey for all beings, and all beings are honey for this truth. And this, in the truth, the radiant, immortal Spirit, and this, in oneself, the truth-formed, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This mankind is honey for all beings, and all beings are honey for this mankind. And this, in mankind, the radiant, immortal Spirit, and this, in oneself, the man-formed, radiant, immortal Spirit, this is he, verily, who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This divine Self is honey for all beings, and all beings are honey for this divine Self. And this, in the divine Self, the radiant, immortal Spirit, and this divine Self, radiant, immortal Spirit, this is he who is the divine Self, this is the immortal, this is the Eternal, this is the All.

"This divine Self, verily, is of all beings the Lord, of all beings the King. Like as in the wheel of a chariot, the spokes are set firm in the nave and in the felloe, so, verily, in this divine Self are set firm all beings, all Bright Powers, all worlds, all lives, all selves."

This, verily, is the honey that Dadhyanch Atharvana declared to the two Ashvins. This the Rishi, the Seer, declared:

"Heroes, this terrible deed of yours, done for gain, I reveal to you, as the Thunder-lord reveals the rain; this honey which Dadhyanch Atharvana declared through the head of a horse."

This, verily, is the honey that Dadhyanch Atharvana declared to the two Ashvins. This the Rishi, the Seer, declared:

"On Dadhyanch Atharvana, O Ashvins, ye did put as a substitute the head of a horse. He, fulfilling righteousness, declared to you the honey of Tvashtri, the divine Architect, to be your secret, ye wonder-workers."

This, verily, is the honey that Dadhyanch Atharvana declared to the two Ashvins. This the Rishi, the Seer, declared:

"Two-footed strongholds he made, four-footed strongholds he made. Taking wings, he entered the strongholds as Spirit."

He, verily, is the Spirit in all strongholds. His name is Purusha, that is, Puri-shaya, "he who dwells in the stronghold." There is naught that is not enveloped by him, naught that is not penetrated by him.

This, verily, is the honey that Dadhyanch Atharvana declared to the two Ashvins. This the Rishi, the Seer, declared:

"To each form this Spirit conformed himself, that he might be manifested. Indra, the Lord, through his magical powers, through Maya, goes forth in many forms; for yoked are his steeds, numbering ten hundred."

This Spirit, verily, is the steeds, tens, thousands, many, endless. This Eternal has no earlier, no later, no within, no without. This divine Self is the Eternal, experiencing all things. So far, the teaching handed down.

C. J.

(*To be continued*)

Great graces are the mountain-chains thrown up by the subterranean heavings of pain.—FABER.

DOUBT

THAT ancient scripture, the *Bhagavad Gîta*, tells us: "Neither this world, nor the world beyond, nor happiness, are for him who is full of doubt"—a sentence which many, perhaps, have read light-heartedly, and then have entirely forgotten. Let us rather pause a moment. One: "Neither this world"; two: "nor the world beyond"; three: "nor happiness"—comprehensive, is it not?—"are for him who is full of doubt." Mr. Judge renders this: "The man of doubtful mind hath no happiness, either in this world, or in the next, or in any other,"—if possible, a shade more comprehensive. Yet who can cheerfully claim freedom from all doubt? and if we be sometimes given to doubting, then it would appear that our happiness, our future life, by so much are in jeopardy. What man is there that does not, in some way, follow in the footsteps of an august forerunner named Thomas? It may, or may not, be doubt of the existence of Masters that troubles us: but there will be other doubts; prosaic doubts, about our own powers and accomplishment; about the meaning and purpose of life, and of our particular life; about the character and motives of our fellows; about science, its obvious achievements, yet unsatisfying limitations; about religion, and conflicting religious claims; about phenomena; about the future life; about the reasons for the misery and squalor around us; about thought, and what it is; about our heart, what it really is, and wants, and is made for; about the things we have read or have heard or have been taught,—yes, about the future of the Theosophical Movement. Stop to analyse the experience of even a single day, and we shall see it too often sicklied o'er with a pale cast of *doubt*. And then, if we pick up our *Gîta* once more and light upon that fortieth verse of the Fourth Book, terror may well enter our souls.

The fact is that to-day we are passing through an age of peculiar doubt and uncertainty in the West, as it is a time of upheaval everywhere. When seventeenth and eighteenth century philosophers, reacting against the blind credulity and bigotry of a decadent "Middle Age," took as their new principle of inquiry a "philosophic doubt," they started currents which have seeped down into the masses, and have destroyed much true faith along with its counterfeits. It was St. Bernard who said in effect: "In order to think, one must believe"; and Abelard, forerunner of the modern spirit, who countered, "In order to think, I must doubt." "Education," wrote Master K. H. in the *Occult World*, "enthrones skepticism, but imprisons spirituality"; and as a result by no means all have the mentality or the experience to reconstruct *de novo* a sound philosophy of life. Where a Descartes might only partially succeed, the plain man would almost inevitably fail. Yet, the spirit of the day demands that each individual of the rising generation should largely discard the past, should be taught openly to challenge the tried faith—or the

faiths—of preceding generations, and should work out for himself what he is to believe, and what to do.

The result, when not actually disastrous, is too often pitifully negative. The young men and women of to-day frankly do not know what to believe, and too often are unable to arrive at any vital conclusions. To the serious-minded, this is a source of disquietude and weakness; in others, it leads to flippancy, flagrant disregard of an elder's opinion or experience, and irreverence,—a composite attitude not conducive to happiness, to say the least of it. Emancipation of thought—the great gift of Protestantism—in conjunction with what is still fundamentally an agnostic science, has not supplied men individually with either the ability or the incentive to think out their own religion. Hence, some stop thinking at all, and still accept their religion ready-made; while the majority, taught to question or even to resent authority, and to doubt everything, as a safe-guard against dogmatism and credulity, are without anchorage in a vast sea of thought, drifting with currents set in motion by the latest book or magazine article or popular lecturer, and utterly devoid of judgment in matters of religion and philosophy.

In the face of this modern attitude, it is a striking fact that most great religions and religious teachers have warned against the danger of doubt. To doubt is to court fear, which follows hard upon it. Remove doubt—doubt of the issue, doubt of one's powers—and nine-tenths of fear will vanish. To doubt is to reveal a lack of faith. "And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done" (Matt. XXI, 21). The Master Christ's great reproach to Peter "beginning to sink," was, "O thou of little faith, wherefore did'st thou doubt?" (Matt. XIV, 31); and we are told that active doubt—lack of faith—actually impeded the beneficent works of his ministry.

Students of Theosophy must surely have noticed that Mr. Judge's writings, and our entire literature, are full of warnings against doubt. This is particularly directed against that commonest form of it,—doubt of our own capacities. So often is this repeated, and emphasized, that a consideration of the subject would seem obviously to be wise, and self-examination under this head almost a duty. How many have recognized, for example, the practical wisdom of that Hindu maxim quoted by Mr. Judge in the *Letters That Have Helped Me* (Vol. I, p. 36): "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge"—and have then tried to make it their own? Many have dismissed it as a counsel of perfection, directed rather to Oriental placidity than to Western "temperament" and "nerves."

First of all, What is Doubt? Here, the very dictionary definitions give us a clue, not merely to its surface meaning, but to its essential nature and origin. To doubt comes from the Latin *dubitare*, which is composed of *duo*—two—and *habeo*—have; or, to have two opinions. This in turn comes from the Greek δοιάζω (doiadzo), from *duo* and *doioi*, "to be at two." Now to

be at two with yourself is to be divided against yourself, and a house divided against itself cannot stand. Such a condition of mind is of the very essence of lower nature; proves the active presence of lower nature, and suggests also that a doubting man has no synthetic Buddhic quality enlightening his Manas, or mind. Moreover, a man who deliberately entertains doubts, excludes the higher, unitive and creative-active faculty of Buddhi, and holds himself thereby in the essentially dual existence of Kama-Manas. A philosopher who takes doubt as a "principle" to safeguard him from error, by his very attitude forfeits the attainment of truth; for if the Logos himself spoke, lower Manas would still doubt such echoes as might reach its consciousness.

To doubt, then, is to reveal, at best, a conflict between the higher and lower natures; and, at worst, is complete submergence in the oscillations of Kama-Manas. Doubt is never a characteristic of the higher nature. It should not be confused with caution or questioning, however. To doubt is to suspend decision; to question is actually to demand further facts or proofs in order to assist us in deciding. The doubting man, even if he overcome his doubts, and proceed finally to action, will do so with a loss of initiative, *élan*, and power. Not so can one hope to win through the Gates of Gold. "The lukewarm man," writes Mr. Judge, "goes neither to heaven nor hell. [Cf. Dante's 'Inferno,' III.] Nature spues him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion" (*Echoes From the Orient*, p. 56); and one receives the impression that even chêlas are rather positive people, let alone Masters. Indeed, "a little serious thought shows us that man does not exist at all except by exercise of his positive qualities" (*Through the Gates of Gold*, p. 66); therefore, if someone takes the very faculty of deciding and judging, and pits it against itself in a maze of mental gyration, partial or complete self-stultification is sure to follow.

In Volume I of *Letters That Have Helped Me*, there are more than a dozen direct references to doubt. It might surprise anyone to see how emphatic and impressive these are, when brought together. Mr. Judge begins by direct exhortation: "Cast all doubt, all fear, all regret aside" (p. 25). Jasper Niemand comments on this: "By anxiety we exert the constrictive power of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above." In Letter X, characterizing the difficulties of the aspirant, Mr. Judge writes at length: "As he is in a mortal body, he is affected by doubts which will spring up. When they do arise, it is because he is ignorant about something. He should therefore be able to disperse doubt 'by the sword of knowledge.' For if he has a ready answer to some doubt, he disperses that much. All doubts come from the lower nature, and *never* in any case from the higher nature" (pp. 48–9). We should like to underscore this concluding sentence; it would seem to take away completely the last support from those who might seek to defend a doubting attitude. Mr. Judge then quotes the verse from the *Gîta* with which we opened, "to destroy the idea that if there is in us this higher self, it will, even if we are indolent and doubtful, triumph over the necessity for knowledge,

and lead us to final beatitude in common with the whole stream of man." Jasper Niemand comments that doubt, like despondency, fear, vanity, pride, and self-satisfaction, are powers "used by Nature as traps to detain us."

In the next Letter, Mr. Judge strikes at the very stronghold of doubt—doubt of our own capacities and ability to succeed. There would seem to be a stage reached in our growth when we become ashamed to admit a doubt as to the teaching we receive, or as to the actual reality of life's goal consisting in Lodge membership and Mahatmaship. So we take refuge in doubting ourselves, and say that these things are not yet for us. We feel impelled to do so out of very humility, and a knowledge of our own past weaknesses and failures. Masters may know a great deal—*do* know a great deal—but they do not yet know how bad we are, and how very long it is going to take before we can ever hope to amount to something or get anywhere in the life of discipleship! Mr. Judge writes: "The doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. 'He that doubteth is like the waves of the sea, driven by the wind and tossed.' Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded against and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*."

Could anything be more plainly spoken than this? Mr. Judge goes on: "If you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and, leaving you to your fate, he seeks other victims."

Doubt, then, appears when, and because, a man is in a "mortal body"; and "All doubts come from the lower nature, and *never* in any case from the higher nature." They arise because of ignorance about something, or because there is darkness in the nature instead of light. "Some too have doubt and darkness, the doubt mostly as to themselves. This should not be harboured for it is a wile of the lower man striving to keep you back among the mediocre of the race" (Vol. II, p. 12). The Higher Self, however, or Spirit of man, will not automatically triumph if we are "indolent and doubtful," bringing us for the asking, "the necessary knowledge"; but we must "destroy" doubts by an active campaign with "the sword of spiritual knowledge." "Increase your confidence," says Mr. Judge at the end, "not in your abilities, but in the great All being thyself."

In other words, if we have doubts about anything, and particularly if we doubt ourselves and our own capacities, we must not hope that patient waiting will dissolve them, or that we can shake them off without positive effort. "If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future" (Vol. II, p. 16). We leave doubts behind when we succeed in identifying ourselves with our higher nature.

For all the calmness and simplicity of Mr. Judge's statements, he did not

fail to sympathize with the difficulties and sufferings which come from doubting. "What despair and agony of doubt exist to-day in all places," he said, characterizing Kali Yuga; and again, that because "we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully, and not rush in like fools where angels do not pass uninvited" (pp. 60, 87). One remembers Doubting Castle in *Pilgrim's Progress*, where Giant Despair imprisoned Christian and Hopeful, until they seized the Key of Promise.

One might suppose from the foregoing that there would be sufficient incentive to force oneself to overcome doubt. But there is a further phase of the subject which should strengthen any resolution we may make, and that is, the effect of our doubts upon others. The very first of Cavé's *Fragments* deals with this. "Regret not what is done and cannot be undone. Lo! while you sit brooding here, gray shapes of doubt, fear and disappointment fly from your brain and lay their weight of care on other minds, and so increase the sorrow of the world." Perhaps we think too little of our responsibility under this head, and of the pain and suffering we cause others. Mr. Griscom wrote of Mr. Judge: "Day after day he would come back from the office utterly exhausted in mind and body, and night after night he would lie awake fighting the arrows of suspicion and doubt that would come at him from all the world. He said they were like shafts of fire piercing him, and in the morning he would come downstairs wan and pale and unrested, and one step nearer the limit of his strength, but still with the same gentle and forgiving spirit" (*Letters That Have Helped Me*, Vol. II, p. 112). No wonder that Master K. H. wrote, "Once fairly started on the way to the great Knowledge, to doubt is to risk insanity."

Of doubts in general we may say with Lord Bacon, "Suspicions are among thoughts as bats among birds: they come out in the twilight." Doubts arise in the dark seasons of the soul, and during the darkness they startle and terrify the consciousness and shake the will. Doubt is the child of little knowledge—therefore, let it know more; it is the twilight of the soul—then, let it look for the sun to arise and dispel the gloom; it sees through a glass darkly, not with open face—so, let it fling wide the door, with the key of promise, or at least of blind courage and faith, to bid the dark and lowering foe begone. Ignorance of Masters and of Theosophy is calculated to promote doubt; knowledge of Masters and of Theosophy, dissipates it. Doubts are in truth but ghosts; they come out at midnight, but when they hear the cock crowing, and catch the sharp, biting air of the morning, as honest folk go forth to labour, they are chased away to their hiding places. Doubt is a miasma rising from a swamp of lower nature, only needing the sun of knowledge to shine in its clear noon-day power, to dissipate the unwholesome mists and mysteries. Be bold to touch them with a realizing hand, and they are gone!

F. T. CUNNINGHAM.

EVOLUTION AND INDIVIDUALITY

The Lord of beings was desirous of offspring. He brooded with fervour. Brooding with fervour, he produces a pair, Matter and Life. These two will make beings manifold for me, said he.

PRASHNA UPANISHAD.

The One Ruler, the Inner Self of all beings, who makes one form manifold: the wise who recognize Him dwelling within them, theirs is joy everlasting, but not of others.

KATHA UPANISHAD.

THE mystical philosopher must be a master of paradox, inasmuch as the language of ordinary men, which is the vehicle of his exposition, has been devised for physical, not for metaphysical, purposes. He cannot describe the One in terms of itself, for the One is manifested to the human mind only as the Many; the indivisible Monad assumes the appearance of division into an infinite number of individual Monads, in each of which the full nature of the One "contrives to integrate itself." The task of the mystic is to reconcile the appearance of multiplicity with the reality of unity, and further to show how the appearance symbolizes the reality. We find the repeated assertion in mystical literature that the most universal being is also the most individual.

There is this magnificent passage of Plotinus: "In the real world no shadow limits vision. All beings perceive and interpenetrate one another. Every being contains within itself the whole of wisdom, and beholds it entire in every other being. All things are located everywhere. . . . In Heaven, the Sun is also all the other Stars, and again each Star is the Sun. One thing in each is prominent above the rest, but it also shows forth all" (*Enneads*, 5.8.4).

Obviously, such are not the usual ideas of men when they think of individuality. For most of us, individuality is apt to be synonymous with an intense sense of separateness. Since the two concepts—individuality and separateness—are as wide apart as truth and illusion, it should be part of our mental duty to readjust and to clarify our understanding of them. For that purpose let us turn to the teaching of *The Secret Doctrine* concerning the Monad.

Before we begin, however, the author wishes to come to a definite understanding with the reader. The reader is requested not to hold *The Secret Doctrine* responsible for the eccentricities of the commentator. The author has found certain philosophical conceptions outlined in *The Secret Doctrine*, which seem to him to illumine the mystery of individual self-consciousness,

in so far as that mystery can be given an intellectual expression. But only the quotations represent certainly the real thought of *The Secret Doctrine*. The commentary contains the opinions of the commentator and makes no pretension to authority.

It is an excellent exercise to recall, from time to time, the three fundamental propositions of *The Secret Doctrine*,—(*a*) "an Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible"; (*b*) "the absolute universality of that law of periodicity, of flux and reflux, . . . which physical science has observed and recorded in all departments of nature"; (*c*) "the fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the unknown Root" (ed. 1888, I, 14–18).[1]

The Immutable Principle, the Absolute of metaphysics, is the essence of all that is; all of us are That, nor can we conceivably be or become anything other than That. But the Absolute is known only through its periodical manifestations which reveal the two basic attributes of That which is in itself unknowable. These attributes are consciousness and matter. "Spirit (or Consciousness) and Matter [as Mulaprakriti, undifferentiated and eternal; as Vyakta, when differentiated and conditioned] are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being, whether subjective or objective" (I, 15; cf. I, 10, note).

Matter is like a mirror held continually before the countenance of Spirit, reflecting the least change of expression there; nor can Spirit become self-conscious otherwise than through the perception and recognition of its reflection in the mirror of Matter. The six-pointed star, within the circle of Eternity, is the venerable symbol of this association, the higher triangle (Spirit) casting its reflection in the lower triangle (Matter).

"As the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the 'Individual Monads' of men, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms" (I, 177–178).

At the beginning of a period of manifestation, the apex of the spiritual triangle reflects itself in the inverted apex of the material triangle. Pure Spirit clothes itself with a vesture of pure Matter—a "seamless garment," indeed, of a texture so fine that even the interplanetary ether is described as gross by comparison. Of such a subtilty were apparently the first three of the "seven creations" to which the *Puranas* refer. "These three were the Prâkrita creations, the *developments of indiscrete nature* preceded by indiscrete principle" (I, 446). The correspondence of this primordial existence on our actual Earth is, perhaps, the existing mineral kingdom, the atom being "a concrete manifestation of the Universal Energy which itself has not yet become individualized" (I, 178).

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[1] All quotations unless otherwise indicated are from *The Secret Doctrine* (ed. 1888).

From the apex, the Light of Spirit begins, as it were, to extend downwards over the plane of the higher triangle, and this process is mirrored, point for point, upon the plane of the inverted triangle of Matter. "The 'Monadic Essence' begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom." "The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point." But "the ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth" (I, 178, 179). "The atom's involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth" (I, 183). With the production of man, we may correlate the moment of the perfect reflection of the base of the upper triangle in the base of the lower triangle: Spirit sees and knows itself in the mirror of Matter.

However, what is man? We have the habit of calling ourselves human beings, but the above definition of man suggests certain states of consciousness which are not within our ordinary personal experience. One need only ask himself these questions: "Am I the Monad in its absolute totality and awakened condition? Am I the culmination of the divine incarnations on Earth?"

The man who is the goal of evolution is the Master, the Mahatma, in whose real individuality one aspect of the Eternal "is prominent above the rest, but who also shows forth all." However, the process which culminates in Mahatmaship, must have a beginning, "the evolutionary stage of man-birth." We may admit without cavil that we are not Mahatmas, but we are still apt to insist that we have passed the stage of man-birth. Nevertheless, if one may venture to interpret the occult definition of man, we have not even been born as infant human beings until we have earned recognition as Disciples, as Chêlas or *children* of the Masters.

When we shall have earned that recognition, it is to be presumed that we shall know it. Until that time we may be approaching the stage of man-birth, but we shall have no right—in the presence of real human beings, at least—to the title of *man*. Fortunately, it is within our power to take steps at any moment towards being born. In that respect, we differ radically from the animals. Our natures reflect to some slight degree the Monadic attributes of individualized, self-conscious intelligence and free-will. We habitually use this reflected self-consciousness to lend savour and intensity to the functions of our minds and bodies, thereby creating hosts of psychic elementals with which we identify ourselves. But the same power which enables us to think of ourselves as merely physical entities, can be used to reveal to us the real source of the sense of selfhood which we now know only as a reflection. We are on the border of the true human kingdom and can cross into it when we are ready to make the effort.

At the beginning of the first half of the great cycle, when Spirit descends

towards Matter, the spiritual and material phases of Being seem to interpenetrate, but to be little conscious of each other. As the cycle proceeds, this consciousness, the one of the other, develops. Like a stone mirrored in water, the Monad appears, at first, not to perceive its reflection. That does not mean, of course, that either the Monad or its reflection is unconscious in itself, but that their fields of perception are distinct. The stone is very possibly, as some poets have divined, a symbol and an embodiment of some abstract angelic nature, but there can hardly be any question here of individual self-consciousness.

Yet the consciousness of the stone must still be an undivided part of the angelic nature, for it is an emanation of Spirit and belongs to Spirit. "The Monad is impersonal and a god *per se*, albeit unconscious on this plane"; nevertheless, "the highest sees through the eyes of the lowest in the manifested world" (II, 123). The experience of life in the lower kingdoms is somehow stored in the memory, or what corresponds to the memory, of the Monad. It is a permanent acquisition of the Spirit, even though the Spirit may not yet self-consciously recognize this acquisition as its own.

We may represent the two poles of the One Being—Spirit and Matter—as drawing progressively nearer to each other. As the lower kingdoms of Nature evolve, differentiation appears to proceed through the creation of hosts and hierarchies in the spiritual world, and of species and genera on Earth. Thus, animals are more differentiated than plants and minerals, though it is doubtful whether we can properly speak of an individual animal as being overshadowed by an individual Monad, for the essential life of the animal, its *instinct*, is the life of its species, which is in turn—we may believe—the reflection of a host of Monads. The Monadic hosts do not finally individualize themselves until the base of the spiritual triangle perceives itself—so to speak—reflected as the base of the material triangle; only then can true individual self-consciousness begin. "Divorced from its third (often called fifth) principle, Manas, which is the horizontal line of the first manifested triangle or trinity, it [the Monad] can have no consciousness or perception of things on this earthly plane" (II, 123).

In one sense, since the Monad is an undivided essence, the whole of its nature, including its attribute of individuality, must be reflected even in the humblest atom, and must be increasingly apparent, as the organization of matter proceeds through the lower kingdoms. Therefore, the races of elemental or animal man, to which most of us belong, have a measure of reflected individuality and self-consciousness which correspond to their highly evolved physical natures. But before the object of evolution can be attained, this reflected self-consciousness must be replaced by real self-consciousness. The emanated spark of the Monad must leap across the intervening "space" between Matter and Spirit and rejoin its Divine Parent. Thereafter, the Monad and its ray will be one, and the sense of selfhood, which now inheres as a reflection in the lower triangle, will inhere as a reality in the upper.

"On the descending arc [of the great cycle] it is the spiritual which is gradu-

ally transformed into the material" (II, 180). The centre of consciousness moves below the "diameter" separating Spirit from Matter. The Monad emanates itself into a succession of material forms—mineral, vegetable, animal—until the fourth principle (Kama) is sufficiently developed to provide a fit vehicle for the fifth (Manas), and self-consciousness becomes a possibility (II, 161, 162).

In the minerals and plants the occultation of Spirit by Matter seems to be less complete than in the animal kingdom. Is it wholly an illusion that we sometimes feel a brooding and impersonal spiritual consciousness above and within the outer nature of a crystal or of a flower? In the animals, the outer nature is both more active and more opaque, as if it were the synthesis of many "elementals," little centres or "atoms" of physical sensation, which almost achieve a kind of personality. The Monadic essence of the animal is nearly eclipsed sometimes by the vesture of its emanation, which reflects far more vividly the "colours" of Matter than those of Spirit.

Perhaps, such a hardening and concentration of physical particles is necessary to provide a surface in which the Monad can begin to mirror its attributes of intelligence and free-will; and it is natural that these attributes, when first reflected in the animal man, should be turned to the creation and reinforcement of mind-images which are almost wholly concerned with the habits and occurrences of bodily life. Evil becomes a positive factor only when the animal man halts at this point, repeating these images and thereby distorting their purpose and stultifying growth.

However, the animal man is actuated by human as well as by animal desires, and if he is to make any progress towards self-consciousness, a sense of duty will come to supplant his habit of heedless response to organic and racial cravings and aversions. He becomes aware of the presence within himself of a transforming power which is manifested as the faculty of perceiving and obeying an ideal, though his obedience implies certain sacrifice and possible death. If he steadfastly attach his sense of identity to that transforming power, he will sooner or later reach the real goal for which the aeons have been working, "the evolutionary stage of man-birth."

Unless we attain this objective, unless we become truly and invariably human, we cannot hope to keep any sense of real identity. Only as real human beings can we begin to know ourselves as "the Monad in its absolute totality and awakened condition," and the Monadic Self knows itself as universal and eternal Being.

It is bold, not to say reckless, to speculate concerning the nature of a liberated human soul. What lies beyond the birth of self-consciousness in the Monad is at present beyond our ken; it is part of the Great Unknown. One can only assume that all the forces poured forth by the Monad during the aeons of evolution are reabsorbed by it during aeons of involution. These forces drawn from all the kingdoms of physical and psychic Nature, must be reintegrated in the Monadic Being, partaking of its acquired individuality, transformed into *saktis*, so as to become agencies for the creation, preserva-

tion and destruction of the worlds. So one may interpret certain symbols which men have associated with the Divine,—the lyre of Apollo, the wand of Hermes, the thunderbolt of Zeus.

One can imagine a pessimist coming forward with a question. If spiritual self-consciousness be the object of manifestation, why does the Good Law so ordain events that material and mortal self-consciousness is in ninety-nine cases out of a hundred, so far as one can ascertain, all that is actually attained?

The occult tradition preserved in *The Secret Doctrine* suggests an answer. As Karma, the law of cause and effect, explains the good and the evil of a particular life, so also it explains universal good and evil.

"It becomes apparent how perfect is the analogy between the process of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle and dies. His 'higher principles,' corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the 'Nirvana' and states of rest intervening between two chains. The Man's lower 'principles' are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings" (I, 173).

The Monad *per se* is eternal, and it is, therefore, inconceivable that there can be any beginning or ending of its manifestations. The cyclic procession from *Avidya* to *Vidya*, from unwisdom to enlightenment, from the unknown to the known, is the expression throughout the eternities of the Monad's inexhaustible essence.

Although ultimate progress towards enlightenment is doubtless a certainty, there is much evidence—derived, in the first place, from our own personal experience—that the Monad may be delayed, perhaps for aeons, in the execution of some portion of its plan. This is the risk—so to speak—which the Monad must assume when it tries to individualize itself. The individual self cannot really separate itself from the Universal Self, but it seems to be an indispensable condition for the formation of real self-consciousness, that the individual—or rather its personal reflection—should be free to delude itself, to fancy that it is separate from all other selves. Otherwise, responsibility would be only a word.

It is traditional that the truth of the Mysteries could be revealed only to the Initiate who had proved his loyalty to the principle of union in spite of every glamour which could possibly be suggested to his mind. The temptation of Christ in the wilderness, the trials of Nachiketas in the House of Death, the tribulations of Job, appear to be representations of the ancient ritual, symbolizing the triumph of the soul over the illusion of separateness, and its firm foundation in the sense of its unity with the essence of all souls. It is stated that when this victory is gained, it is, in a sense, final and absolute. When the "Human Monad" has once acquired real or divine self-consciousness, it need never again incarnate as an animal (I, 185).

However, the difficulty of the initiation of divine individuality is so great

that the Monad may labour for countless Manvantaras before it is accomplished. We return again and again to the bondage of illusion. It is next to impossible to use words consistently in the treatment of such a problem. Thus, one may well ask how "we" can have returned again and again, if by "we" is meant the particular mortal congeries of elementals with which we are at this moment, to our sorrow, identifying ourselves. But another and less intimate meaning may be given to the personal pronoun. Our present natures must have grown from *skandhas* or seeds planted in other existences, and the responsibility for the planting, for the good and the evil, must rest somewhere. Why should it not rest upon the single and continuous stream of life, the emanation of the Monad, flowing through the whole series of those existences? And is not that continuous stream our Karma? Is it not, mysteriously, ourselves, our individual Monads, in so far as they have been alive and self-conscious in their emanations?

Thus, the Matter, in which the Monad reflects itself, seems to be, in one aspect, the crystallization of the "experience" of the Monad. Has not someone called Matter the "memory of Nature"? It is the destiny of the Monad to assimilate to its essence the whole of that experience, and the task would, indeed, be unthinkable, if there were not Eternity in which to accomplish it.

The differentiation of Matter during the first half of a Manvantara might be compared to the recovery of memory. The evolution of the macrocosmic kingdoms—mineral, vegetable and animal—would be analogous to the growth of the microcosmic, human personality out of the *skandhas* left by previous personalities overshadowed by the same Ego. The individualized Monad is, of course, scarcely involved directly in these stages. Presumably, the most impersonal, the most "mineral" of the *skandhas*, universal and particular, exist only as primordial tendencies to follow certain lines of evolution rather than others, and reflect only the impersonal aspect of Spirit. But one surmises that, whenever it is possible, Nature prefers to keep the more developed *skandhas* intact, for a complete dissolution into their primitive elements undoes the good as well as the evil. So we find among the higher animals qualities which approximate closely to the "human" virtues and vices—gentleness and cruelty, loyalty and treachery, trust and suspicion. The genesis of these qualities is not explained by modern biology. May we not think of them as products of the *skandhas* of past Manvantaras, as revivified particles of spiritual force long since emanated by Spirit and still unredeemed? When the sense of self-consciousness departs from a dynamic mind-image, a certain life remains in the image, preserving its form and imparting to it a subconscious tendency or desire to regain the self-consciousness which it has lost. Similarly, the life-force may be imagined as moving through Matter towards self-consciousness, re-vitalizing the successive strata of the "subconscious" nature inherited by the Earth from a previous aeon of manifestation.

One recalls the statement that "the man of this Manvantara . . . has passed through all the kingdoms of nature, that he was 'a stone, a plant, an animal,'" as well as this other assertion, the converse of the preceding, that

"the animals . . . all are either directly or indirectly the mutual and correlative product (physically) of man" (II, 186).

A suggested answer, then, to the problem of the origin of evil is that evil never had an origin, that evil as "beginningless unwisdom" has always existed. Evil might be defined, in one sense, as the cumulative effect of all the failures of the Monad to reclaim the force which it has emanated during the eternities, this force remaining in the world as a tendency to repeat the forms of experience through which it gained its measure of material consciousness in the past. The acquisition of self-consciousness by the Monad seems of necessity to involve the risk and even the probability of error and illusion. Why this should be so and why the Monad should seek self-consciousness in the first place, are questions which logically follow, but they are absolutely unanswerable in terms of our powers of apprehension.

However, there is a question which we are entitled to ask with some expectation of an answer: how does man escape from the delusions which are the inheritance of an immeasurable past? Much of Volume I and practically the whole of Volume II of *The Secret Doctrine* are devoted to this question, perhaps the most fascinating of all the problems which can exercise the human intellect and will.

The central factor of the occult hypothesis appears to be suggested in the idea of the threefold nature of evolution. "There exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*, or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point . . . the Monadic (or spiritual), the intellectual, and the physical evolutions. . . .

"1. The Monadic is . . . concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

"2. The Intellectual, represented by the Mânasa-Dhyânis (the Solar Devas, or the Agnishwâtta Pitris) the 'givers of intelligence and consciousness' to man and:—

"3. The Physical, represented by the Chhâyâs of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the Infinite. . . .

"'Nature,' the physical evolutionary power, could never evolve intelligence unaided—she can only create 'senseless forms.' . . . The 'Lunar Monads' cannot progress, for they have not yet had sufficient touch with the forms created by 'Nature' to allow of their accumulating experiences through its means. It is the Mânasa-Dhyânis who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between 'Spirit' and 'Matter'—in this Round" (I, 181, 182).

So far we have referred only to two of these evolutionary schemes. There is the descent of Light through the Monadic Essence and the ascent of its reflection through Matter. In specific terms, as related to this Earth, there

are the "Lunar Monads," the prototypes of living things on the Moon, who passed on to become the prototypes of living things on the Earth; and there are the materialized *skandhas* of the lunar life-cycles, the Chhâyâs of the Lunar Pitris, which are reformed into elemental or astral shapes when the life-stream renews itself upon this planet, that has been named "the child of the Moon."

It is clear that if there were only these two orders involved—the "Lunar Monads" and the lunar elementals—progress towards higher levels of self-consciousness would be inconceivable. The subconscious elemental nature would assimilate the force of the descending spiritual ray and would thereby assume the appearance of personality and individuality; but after the indrawal of Spirit, the sense of selfhood would vanish once more. Only a "complex" of imprisoned, latent forces would remain as a "laya-centre" upon which another repetition of the same formative process would be based in the next life-cycle, and so on *ad infinitum.*

Nature must provide against this danger of sterile repetition. No planet—according to the Eastern tradition—is brought into existence upon exactly the same plane as its parent, since it receives at its birth a new gift of life emanating from a host of Monads which have already passed through a higher stage of planetary evolution. These superior Monads have attained, to some degree, the individualized self-consciousness which is the objective of all Monads. It seems to be the law of Nature that when a Monad achieves a definite measure of real self-knowledge, it gains the power to form a creative "ray"—a microcosmic counterpart of the macrocosmic ray of the Universal Spirit. This "ray" may be said to join the *actual* perfection of the self-conscious Monad at its head with the *potential* perfection of the less developed Monads which belong to its area of attraction. The higher blends its consciousness with the consciousness of the lower, and so the lower can grow into the form of the higher and become perfect in its turn. Sooner or later, under the continuing pressure from above, the transmutation of all material consciousness into its spiritual archetype will be accomplished.

It is said that this new gift of life involves a sacrifice of transcendent grandeur. The planet receives a gift or loan which, according to one standard of justice, it does not deserve and which its elemental nature does not desire. Is it remarkable that in the garbled exoteric accounts which have come down to us, the higher Monads, the Manasaputras, "the givers of intelligence and consciousness" to man, are represented as Titans in torment and at war with the "Gods," as Rebel Angels and Demons? But in the more generous version of the Wisdom-Religion, Prometheus-Lucifer disobeyed the law of mechanical conformity, the law of the elementals whom men have deified, because he was obedient to a higher law of compassion.

We cannot at present venture far upon the troubled waters of this subject. Without doubt there is opportunity here for endless polemics, since it is no light matter to endow any creature with intelligence and therefore with responsibility. Our immediate object is merely to emphasize the beauty and power in this conception of the Manasaputras as the living bridge between

Spirit and Matter. Because they intervened and still intervene in terrestrial evolution, the possibility of liberation is preserved for the men of this planet. Because of the gift of their life, the whole level of existence has been higher on the Earth than on the Moon; the minerals are more shapely, the flowers more lovely, the animals of finer instinct. They are the manifested Logos of the Earth.

We must take advantage of the treasure so freely given. If we fail, another and still more heroic effort may be made to save us in another aeon, or perhaps Nature in disgust will dissolve utterly our *skandhas*, restoring the *prakriti* of the Earth to a basic mineral state from which a wholly distinct series of evolutions can begin.

"The Monad of every living being, unless his moral turpitude breaks the connection and runs loose and 'astray into the lunar path'—to use the occult expression—*is an individual Dhyan Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special Manvantara. Its Primary, the Spirit (Atman) is one, of course, with Paramâtma (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyan-Chohanic Essence; and it is in this that lies the mystery of that *ubiquity*. . . . 'My Father, that is in Heaven, and I—are one'" (I, 265).

Certain conclusions suggested above may be re-emphasized.

The "personal self" of the average mortal is not a true individual, nor is it the culmination of evolution. In its lower aspect, it is not even a reflected human nature, but is only a cunning and perverse animal, an association of elementals, an assemblage of memory-images which clothe themselves again and again with substance by virtue of the force and consciousness poured into them.

Real humanity begins with Chêlaship, which involves the transfer of the sense of identity from the vehicle in which the Monad is reflected, to the Monad itself. That transfer is made easier for us by those who have already accomplished it, and who remain in contact with our lower world, in order to illumine our understanding of our goal and to strengthen our resolve to reach it.

S. L.

THE WORLD'S NEED[1]

AT one time it would have seemed presumptuous for a layman to attempt to prescribe for a nation's health or spiritual well-being, but it is not so now. There are forums existing to-day where a courteous and tolerant hearing is given to the humblest writer or speaker; and so at this particular forum I am venturing to put before you a few thoughts that have occurred to me on this all important subject; at the present day what subject is more important?

To go straight to the point, it seems to me that the world's greatest need is "Obedience to Spiritual Law." We know well enough that it is wise to observe physical law in its various bearings, but how often do we think of observing spiritual law? It is not because such knowledge or teaching has never been put before us. I have in my mind at the moment three verses of the Christian scriptures, which will be quite familiar and which will have considerable bearing upon the matter. They are:—"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6. 33. "Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed." John 8. 31. "And ye shall know the truth and the truth shall make you free." John 8. 32.

Referring for a moment to the first of these verses, for I wish to dwell mainly on the other two this evening, it strikes me very forcibly that people generally do not regard this verse in a practical way at all—if they stop to consider it. They think the material necessities of life come first and the spiritual second or third or nowhere. It is true that there are material necessities, as life in a material world implies, but they are not the aim and object of life. Man has a higher and nobler destiny than merely eating and drinking, than self-indulgence in whatever form it may take. So it is only as we see the beauty and significance of this verse that we realize the right use and place of material things. Yes! there is a beauty and significance about this verse, for its application removes the anxiety and worry that play so large a part in the struggle for life to-day. It is not that we have to sit down and wait, like the well known character, Mr. Micawber, for something to turn up, but to do our best in whatever station of life we are, and to leave the results of our efforts in the hands of the Good Law, which will unfold in proper sequence and order the circumstances and events of our life, as is fitting for us. And these will be in strict accord with the most rigid justice and for our highest good; they may be hard and difficult, for the steel must be tempered to be of service, but, if we spiritually benefit, how much is it not worth while?

[1] A lecture by E. Howard Lincoln, on October 13, 1926, at the Whitley Bay Branch (England) of The Theosophical Society.

It reminds us of a part of one of those wonderful *Fragments* where it says:—"The circumstances really do not matter, since in any we can accomplish our destiny."

There may be those who think that the test of adversity is great, and so it is, for it requires endurance and patience and faith to survive misfortune; but the test of prosperity is greater, for it requires a balance and detachment that few are prepared to exercise. When a Master says:—"Lovest thou these things more than Me?" what is our answer? May be we can catch a glimmer of the wisdom of the injunction that we should place our lives on a spiritual basis, which we should make the dominating factor, accepting our circumstances, whether materially rich or otherwise, with a detachment essential for spiritual growth and service.

In considering the other two verses, it would seem fairly obvious at the outset that the attainment of freedom is not to be gained without conditions, or compliance with a certain kind of life. To be a disciple necessitates continuing in the Master's word, which I take to mean following or carrying out his teachings or instructions. The Master meant the same thing, I think, when he said:—"I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." It is evident, then, that continuing in the Master's word constituted discipleship, and that discipleship brought in its train knowledge of man and the universe which had a far reaching effect on the disciple's life—even to the extent of eventually making him free. I say eventually making the disciple free, because there is much to eliminate, on the one hand, from the negative aspect of growth, and much to cultivate and build up, on the other hand, from the positive aspect. We are told that the Masters are the embodiment of spiritual law and are entirely emancipated from the trammels of this world. But not so those of lesser stature; and these lesser ones have to aspire and strive after purification that the Master in them, in due course, may be fully manifested. Yet, in comparison with mankind generally, these lesser ones, representing all the different degrees of growth below the Master state, right down through discipleship, are emblems of purity and light.

We are now beginning to see something of the road mankind must travel if the daily intercourse of life is to be an ennobling and enriching thing. That road, as I have previously stated, is along the line of obedience to spiritual law, and doubtless this way seems hard and unattractive, seems binding and restricting. But it is so in seeming only; just as the teaching "Take my yoke upon you, and learn of me; for my yoke is easy and my burden is light," is not understood or realized to-day. How many people believe that the yoke of a spiritual Being *is* easy and his burden light? So obedience is looked upon as stern and exacting and quite the opposite of the freedom for which they long. As we think over the problem of life we shall find ourselves brought to the conclusion that we can take up only one of two positions, viz., one, that the world is governed by law and order, or the other that the world is a victim of chance and chaos. If we decide that the former is the more reason-

able and hopeful standpoint, we shall find as time goes on and our effort with it, that we are more able to confirm that view. It is a matter of observation that there are words to-day, whose meanings are mistaken and whose applications are accordingly erroneous; we have a prominent instance of this in the word freedom; many people have the idea that to be free they must not be bound in any way but quite at liberty to do as they like regardless of others. A remarkable instance of this was referred to only recently in the daily press—that of a boy or youth who had as his motto:—"What I want I take, what I have I hold."

To be really free is to be detached from the likes and dislikes, low desires and passions of the personality; and so far from being free from the toils of the lower nature, man is largely its slave. It is certainly a delusion, and one which must be removed, that the so-called pleasures of life are the desirable experiences, and that without them life would be drab and colourless, and altogether a meaningless existence. This gives some idea of the effort required to attain the detachment, without which it is impossible for the aspirant to enter the wonderful Gates of Gold. To be really free is to be detached, and to be detached requires obedience. To what then must our obedience be given? Our obedience must be given to that higher and immortal part of us —the Soul, which may be said to be synonymous with spiritual law. The Chinese have a saying that, "the highest form of law is absence of law," that is when a man is a law unto himself. As we are obedient to spiritual law we learn truth, and thus free ourselves from error, from ignorance and self-indulgence. It seems to me, therefore, that the world's great need to-day is a definite turning of the heart, and an application to life of those spiritual principles whose guidance is ever clear, and is irrespective of mental capacity. With all due respect to education and intellectual training, it does not require a university education to understand something of the Sermon on the Mount, nor the Golden Rule, "What ye would that men should do to you, do ye even so to them."

As we begin to be obedient to spiritual law we learn many things. We awaken to the realization that all the aspects of spiritual law are based upon unity, and consequently all observations of spiritual law are steps to unite mankind and draw them together,—not into the oneness of a creed or sect, but into oneness of heart, oneness of purpose. This obedience to what is really our higher being can be expressed or manifested in a variety of directions. First and foremost we seek the good of the whole—the real spiritual welfare of mankind—and we do it most effectively by the example of our own lives. We strive to act in a courteous and kindly manner throughout each day, and is this easy? But the choice is ours and does not depend upon circumstances, otherwise all situations and conditions would need to be pleasant and plain sailing, and would present no difficulty. From another point of view the circumstances in which we are placed do not affect the issue at all. We are born into certain surroundings in accordance with law, and proceed from one environment to another in the same way. But such things in no

way interfere with the will, and we can rise above, and be master of, our circumstances at all times. We must realize that "the sin and shame of the world are our sin and shame," and determine that we will "front the evil in our own hearts" that we may no longer contribute to the force of the Black Lodge, but that we may on the other hand be a source of light and life for many souls—humble but steadfast supporters of the Powers of Light, devotees of the great White Lodge, who work only for suffering humanity.

To take a definite stand against one's lower nature is not an easy task, but the more obedient we are to the higher nature, the stronger is the power for good in the world. To illustrate the point, we might liken the world to a thousand coins which we have placed on one side of a pair of scales. For every person who definitely allies himself with the forces for good, we transfer a coin to the other side. Every contribution in this way increases the weight on the one hand and lessens it on the other. As one by one the coins are transferred, the subsequent power and force is increased until the five hundred, or the balance, is reached. It then only needs one more coin to turn the scale definitely in favour of spiritual things. Whilst we know that the 501st coin would turn the scale, it has been said that if half the world were positive for good the influence would be strong enough to affect and turn the other half. The spiritual forces are stronger on inner planes—let us see to it that we do our part to make them stronger on the outer.

The world as a whole probably does not know much about spiritual law as expressed in certain terms or words, but along some lines there can be no doubt of its understanding. Man has a heart and a conscience, and as these are used, light and guidance are gained which pave the way for further development. As we acquire knowledge, love and consideration for others, loyalty and courage, emanate from the heart, and the sense of right and wrong, of duty, comes from the inner monitor. The world needs to follow the dictates of these aspects of being, for they lead to a more definite obedience to spiritual law. The world needs obedience, because it is only as we control the lower nature by the higher, that spiritual qualities can predominate. We only love goodness as we hate evil. Is it not said in the Bible: "Abhor that which is evil, cleave to that which is good"? So the world needs to turn from self-seeking, from sensual desires and cravings, from perverted tastes and appetites, to the opposites of these things. After we have done so much there is still more to do; but good will and kindly consideration towards one another go a long way towards making this earth a fairer place to live in. To be positive for good is difficult, for we know the strength of habit and custom in ourselves and in mankind generally. If we have cultivated selfishness, self-indulgence in one form or another, hasty temper, unkindly retort and worldly pride and vanity—to say nothing of envy, hatred and malice and all uncharitableness—we cannot by any means break away from them all at once, any more than a herring barrel, saturated with its drippings, can be cleansed and purified and made fit for other uses in a moment. But we must not forget, as Madame Blavatsky, or H. P. B. as she liked to be called, points out in that wonderful translation of

hers, *The Voice of the Silence*, "that no effort is lost" and that so long as we never fail to try we are bound to succeed.

We have heard, or read of it being advocated, that there is need for a new Messiah, but we can already follow in the direction of Spiritual Teachers if we so wish. In fact it seems to me that the more we do so now, the better we are preparing the ground for the advent of those Teachers and Messengers who come to the world only in accordance with cyclic law. Real growth only comes from within, and to reform the world man must first reform himself. We can admire a Teacher, but it requires the exercise of the will to follow in his footsteps. The world needs obedience to spiritual law, because only through such observance can it gain the understanding and clearness of vision so essential to-day. We need Brotherhood, but the true kind; and recent years have shown that there is considerable misconception under this head. A Brotherhood that does not take its stand on righteousness and honour, and that condones wrong by forgetting about it and making friends before there is any sign of repentance and amendment, is no Brotherhood at all. Obedience to spiritual law is a guarantee against physical violence, resort to which the world has by no means outgrown. We remember that the Law will act and bring to account those who transgress the Divine Will. It is therefore not our concern what other people do to us, but it is our concern what we do to them, as also our attitude towards them. In this, as in other things, discrimination has to be used; there is always the hair line of duty. When we realize that feelings of revenge and retaliation can have no part in our lives, that we must "abstain because it is right to abstain—not that yourself shall be kept clean," we shall also feel the truth of the teaching, "Whatsoever a man soweth that shall he also reap."

It should now be clear that the world does not need more teaching or instruction, but more application of what it already has; by obedience to spiritual law it will replace the transitory and fleeting for the permanent and imperishable, and will find a joy and beauty in things divine that before were never realized. Life, instead of being drab and colourless, composed, apparently, of more shadows than sunshine, from which men try to escape by way of outward pleasures and distractions, by the tumult of the social whirl—will be transformed into a purposeful existence, vibrant with force and power, working to the end that Unity, Peace and Concord may prevail; not the Unity that is confining and narrowing but that which is widening and deepening; not the Peace at any price, nor the Peace resulting from old age and the giving up of the fight, but the Peace of Victory—the triumph of the Spiritual Man; not the Concord that is mere surface agreement, but that deeper rhythm and harmony which is part of the Divine Life itself. A grand conception and a grand ideal, reaching up to that great objective—the perfectibility of man. As part of the world, but as those who have seen something of the light, let us "go through our appointed work in life" with love and understanding, and then we shall not have lived in vain. If we need any spur, any further incentive to effort, we may surely with profit turn to those soul-stirring words of Cavé's:—

"I watched the mighty mass of souls sweep onward without ceasing. A roaring filled my ears as of endless torrents, rent by sharp shrieks and curses.

"A sulphurous smoke arose; an awful stench. Across the darkness, black and terrible, shot now and then a lurid glare that made the moving horror plainly visible.

"My brain reeled. Sick and faint I cried: 'Lo, Master, what is this thou showest me?'

"He of the radiant face and anguished eyes replied: 'This is the stream of human life; study it well.'

"I caught the faces swiftly passing. Pain and sorrow on each one I read; an awful tragedy. But heart-breaking as these suffering ones appeared, I found a deeper sorrow in the ones that spoke of joy.

"'This is the maelstrom of man's life,' the Master said, 'in which he lives, from which he fears to die, to which he hungers to return. Here lies our task: to show a way out of this hell, to make men wish to walk in it when shown.'

"'Appalling is the work!' I cried aghast.

"'Yea, verily,' the clear voice answered me, 'but verily it must be done.'

"I looked above to the deep vault of heaven, gemmed with its myriad stars. A cool air blew, as from some snow-clad mountain's summit, laden with fragrance and with peace. But knowing what must be, and nerved by the Master's smile of tenderest compassion, I plunged into the maelstrom far below."

E. Howard Lincoln.

For though we could become learned by other men's learning, a man can never be wise but by his own wisdom.—Montaigne.

WHY I JOINED THE THEOSOPHICAL SOCIETY

IT was suggested that I might find it helpful, in writing this account, to read some of the articles on "Why I Joined," in the back numbers of the QUARTERLY. I did so, and found them of unusual interest. What impressed me chiefly was that most people appeared to have discovered the Society in response to a conscious search for a higher ideal than they had yet found. How much courage they have had, to face that which life brought them, always hoping to find what they sought, so often disappointed; until at last an apparently chance word let fall by a friend, or perhaps the reading of a book, has led them to our doors! I have nothing of this sort to tell. Mine is no tale of obstacles met and overcome, yet because it is so different it may be of interest.

Some men are born into Theosophy, some achieve Theosophy, and some have Theosophy thrust upon them. It seems to me that I have done everything except achieve it by my own effort. I was almost born into it, as my parents joined the Society while I was still very young; and it has been thrust upon me ever since in the atmosphere of my home and in the lives of my parents and their friends. At first I did not care for it; it sounded too much like "being good"; and when Theosophical principles were mentioned I kept quiet, thinking obstinately that I knew far better. Oh, the stubborn superiority with which I have often met the gentle wisdom so untiringly offered! What patience and prayers at last won me over, no one but the ones who prayed are likely ever to know.

Besides the example of my parents, there was the influence of their friends, who came to our home, and who always brought Theosophy with them. Differing widely in their expression of it, they all made me sense a deep purpose, an unflinching devotion to a cause. This gave me the feeling as of a rock on which to stand. They were always kind and helpful, and they took great pains to interest me. Not having been to school, except as a small child, I had few friends of my age, which was much criticized by our relatives. Occasionally I went to parties, and always with great anticipations. They proved, however, to be dreadful affairs where the noise and wildness of the children made me scarcely less miserable than the attitude of the elders. These seemed to take delight in insinuating that my parents had queer notions and that I was to be pitied, which naturally made me furious. What a relief to return from such entertainments to the quiet atmosphere of home, to listen to beautiful stories read aloud by my mother the last thing before going to sleep!

Theosophy was always presented to me as opposed to the world. There

could be no middle course. On the one hand stood parties (which I thought I wanted in spite of experience), gaiety, and many friends—on the other stood Theosophy and Mother. These two were always inseparably connected in my mind. Mother used to say that although she could not force me into the Movement against my will, she would never rest until the desire to follow the Path had been awakened in me. The parties glittered and beckoned, but eventually the other force was stronger. The prospect of a life in the world did not look so very bright either, if Mother were always going to pull the other way, because I knew, in spite of myself, that my heart was on her side.

Then sometimes came the thought: What would I do without Theosophy? I tried to picture myself in an entirely different home, with many friends and with a mother such as I had seen other children have. The idea became more appalling the more I thought about it, and gradually, by drawing this contrast, Theosophy began to seem less undesirable. As I turned more definitely toward it, my parents' friends became my friends, their interests began to interest me, and so I grew into a companionship I could never have had in any other way. It is remarkable how little one realizes the value of a thing that one lives with constantly; and I believe that it is only by experiencing or imagining some totally different condition that a true appreciation is possible.

I soon discovered that "being good" was only part of the business—that there were fascinating books to read and subjects to be studied; and that there was always plenty to do—one of my horrors being lack of occupation. Must there not always be plenty to do in a society where "every scrap of information on every conceivable subject is bound to prove of use in the course of time"? Later experience has taught me, moreover, that no matter what subject a beginner may wish to approach, there is always an older student who is an expert in it. These older members are wonderfully kind, and spare themselves no trouble to help and encourage those who have had less experience than themselves.

I suppose that the real reason I joined was because it was the line of least resistance. Not joining would have meant a struggle; it would also have meant hardship and loneliness, and with what reward? Joining meant happiness, companionship, effort, of course, but with endless radiant vistas ahead. Had I been placed where the line of least resistance would have led me away from Theosophy, I have little doubt but that I should have followed it just the same, so it is with all my heart that I thank the compassionate Lords of Karma for placing me here. To think that there was a time when I would willingly have sold my birthright for a mess of pottage—and what a mess!

"Children, we cry for tinsel; but God will not mock us with tinsel: he gives pure gold. Slowly experience teaches us, slowly we learn trust. We ask for stones, God gives us bread; we ask for life, God gives us immortality; we ask for love, God gives us Paradise; we ask for knowledge, and God gives himself!"

NEMO.

ON THE SCREEN OF TIME

THEY were late in arriving, most of them; and the Recorder became fidgety. "Time and tide and the everlasting 'Screen,' wait for no man," he said; "one or the other of you must volunteer"; and he looked, first at the Philosopher, and then at the Orientalist, who, for the moment, with the Younger Member and a Visitor, were his only support. "The 'Screen' reflects all things; to what has your attention particularly been drawn?"

It was the Philosopher who responded. "I have two things in mind," he said; "both of them articles in magazines, which I found intensely interesting, and which I believe would interest many of our readers. One is an article which appeared in the July issue of the English 'Quarterly Review', on the subject of Greek Science, by Professor Carleton Stanley. He declares that the achievements of the Greek scientists have been greatly under-estimated. He shows that the period covered by Greek mathematics, including in that, written records only, amounts to about nine hundred years. He points out that Pythagoras gave geometry a numerical content, which was of the greatest importance; and that he investigated the physics of sound and formulated the laws of musical harmony. We are reminded that the Pythagoreans anticipated modern thought in their doctrine that number, though not indeed the explanation of the matter of the universe, might well prove to be the key to its structure.

"Professor Stanley writes: 'It is sometimes said that for all their mathematical lore the Greeks were unable to use their knowledge in a mechanical way. This is a flat contradiction of history. Their use of the compound pulley, of the siphon, and dozens of other mechanical appliances, is well attested, and their skilful engineering, for purposes of war and peace, can be learned from reading their literature and from their archæological remains. They applied their knowledge of optics to elaborate uses of mirrors, and there are references, other than the story of Archimedes' exploit, to burning glasses. The Greeks drove tunnels accurately. Archimedes made practical use of his knowledge of statics; at the same time Ctesibius in Alexandria was making practical use of his study of pneumatics, in water-engines, and so forth. The skill of Greek clock-makers is, comparatively speaking, well known. Just as Greek military engineers used torsion in making engines of destruction, so Greek physicians used it in reducing difficult dislocations. What more practical use could be made of knowledge than to give Europe an accurate calendar? About 125 B.C. Hipparchus calculated the lunar month as 29 days, 12 hours, 44 minutes, 2½ seconds. Sir Thomas Heath says that this differs from the present accepted length by less than one second!'

"Anaximander of Miletus, born about four centuries before the death of

Archimedes, taught evolution, and the possibility of change from species to species.

"Anaxagoras explained the inundations of the Nile; he described in modern fashion the nature of the sun, the phases of the moon and the source of its light, as well as the rotations of the universe; and he hinted at something like the atomic theory. He was soon followed by Leucippus, and then by the great Democritus, whose atomic theory was most comprehensive.

"Heraclides of Pontus, a pupil of Plato, discovered (or rediscovered?) that the earth rotates daily on its axis, and that Venus and Mercury revolve around the sun as a centre.

"Aristarchus of Samos went the whole length of Copernicus, to whom the ideas of Aristarchus were well known.

"Professor Stanley concludes by saying that the Greeks insisted upon an understanding of fundamental principles. 'They would not have allowed a student to use logarithms unless he understood the principles underlying them. Further, their science had a morality and a code of honour, as the rules of the Pythagoreans and the oath of Hippocrates attest. . . . They followed truth to the end; but were unselfish to a degree in sharing it, unself-seeking in the way they used it. Finally, Greek science and Greek imagination were intertwined.'

"Madame Blavatsky said exactly the same things, and cited almost exactly the same facts, in *Isis Unveiled* in 1877; but the world knew her not. It is delightful to find in a conservative review like the English 'Quarterly,' a vindication both of Greek Science and—though unconsciously—of H. P. B.'s anticipation of the best and latest in modern thought. Fortunate the scientist with faith enough in her mission, to look in *Isis* and *The Secret Doctrine* for clues to the discoveries of the next fifty years; for they are there.

"The other article, which also would have delighted her, is in 'Blackwood's Magazine' of last May, and is entitled 'The Savage as Scientist.' It is unsigned, except as by 'Fulahn,' but seems to have been written by a doctor who must have lived in Africa for many years. He speaks of native magic with considerable respect, having seen its actual achievements. Further,—but I must first remind you, as he does, of one of the latest 'discoveries' in the practice of medicine: that general paralysis, hitherto regarded as incurable by 'regular' practitioners, can be cured by inoculating sufferers with malaria. This cure was practised in Tanganyika, more than four hundred years ago, and is employed there to this day. Says the author: 'Harley Street' (the best-known 'doctors' street' in London), 'having no malarial swamp at its door, brings mosquitoes to its patients. The witch-doctors of the Iramba send their patients to the mosquitoes. Otherwise the treatment does not vary a hair's-breadth! In practice, mosquitoes, infective of malaria, are allowed to bite the patient, injecting the germs or trypanosomes of malaria into his system. Then, in the words of Sir Ronald Ross, "the paralysis germs and the malaria germs fight to the death, and the patient recovers from malaria with a few doses of quinine."'

"Those words, the contributor to 'Blackwood's' continues, are nearly an exact translation of what a savage, one of the medicine-men attendant upon the chief of the Iramba tribe of Tanganyika, said to him: 'The vidudu of paralysis must fight with the pilintu of malaria so that the pilintu' (perhaps this ought to be vidudu,—unless the latter die, as the result of devouring their enemies!) 'may be devoured: then must the sick man eat of the nzizi chungu (bitter roots), and he will be strengthened.'

"Not only practice, but theory—centuries before it was known by white people that malaria is caused by the bite of mosquitoes! For 'vidudu' and 'pilintu' are Iramba names for those mysterious causes of disease which get into a man's blood; they are the savage's equivalent of the civilized pathologist's trypanosomes and bacilli. And the savage discovered both the cause of malaria, and its cure: quinine had long been employed by the savage forest-dwellers of Peru before its use was borrowed from them by white people; while in Africa, where the cinchona bark does not grow wild, the natives found out centuries ago (how?) that the roots of various species of aconite possess curative powers in cases of malarial poisoning.

"When, oh when, will doctors of medicine acquire sufficient humility, not to speak of common sense, to enable them to turn to savages, folk-lore, and 'old wives' tales,' for instruction in the art of healing! When will they realize the inestimable value of tradition as the accumulated experience of thousands upon thousands of years, and often derived originally from the primeval Instructors of the race! Medical schools to-day, so far as I know anything about them, are the most hopelessly materialistic, mechanistic institutions on earth, while those that are not orthodox are usually the abode of cranks with one-track minds and one-track methods. Reformers, in most cases, are worse than those they would reform; for all they tell you to do is to walk twenty miles a day regardless of weather, and to live on raw cabbages and nuts. Obviously, anyone who could survive that, would never be ill. But suppose you are ill already! Try horse exercise, and raw onions in place of cabbages, say the Reformers. Your only chance is to tell them that Buddha did not approve of eating onions, because then they give you up as hopeless."

By this time several of the others had come in. The Recorder had noticed that the Younger Member paid very little attention to the Philosopher's observations; and the reason for it now became clear. Out of the blue, as if brushing aside all else but his engrossment, our young friend blurted (and 'friend' is not lightly used): "If only I could break through; if only I could find Reality! One day I seem to be near it, and then, the next, I find myself outcast,—a thousand ages from my goal."

"You never will find Reality until you learn to recognize the extent to which you have already found it," an elderly student volunteered. "There is an old-fashioned Grace after meals, which we used at home when I was a boy,—perhaps favouring it for its brevity: 'For what we have received, may the Lord make us truly thankful. Amen.' Not a bad idea to say a Grace like that, after meditation and after such meetings as we are privileged to

attend. In any case, if I were to flatter myself that I have a message-from-on-high to deliver to younger members, it would be: 'Never begin by saying to yourself, I do not know; begin always by asking yourself, What do I know?' In other words, always assume that your own experience necessarily must furnish you with some clue to the solution of your problem, with some point of contact with your objective. You want to find your Master: good. But do not begin by thinking of him as infinitely remote,—as if you had to jump out of your skin, or force your consciousness through leagues of darkness in order to reach him; for if you do that, you will never reach him. Turn round on yourself and ask yourself what you know of him already. May it not be that you have read or heard things about him as an objective being? If so, such things should have given you some conception of his spirit. Then ask yourself what you know about him from actual inner experience. This is the stumbling block. Many would answer that they know nothing. Others would think of all the soft feelings they have had during their times of prayer, and would be inclined to think that they know a great deal. You, if you are wise, will recognize in your own desire to know him and to serve him, proof of his life in you; of his very existence in you. As unaided personalities we are constitutionally incapable of spiritual aspiration. Therefore, wherever, and whenever we have sacrificed personal inclination for love of him, or for love of what we have believed to be his will, at that point we have knowledge of him, and of Reality. This morning when you meditated, and longed to give yourself to him, you already possessed him: your longing was himself. The whole of him is in each spark of his being; but if that thought be too remote, or should seem so, use the spot where his ray touches you, and follow the ray to its source, as a thread let down from heaven.

"You have read Jami, I suppose; but I suspect you read him as poetry, not as meaning literally what he said. You will discover, I hope, in the course of time, that true mystics are very literal people. 'Longing for Him, the soul *hath* victory.'

> "'Beware! say not, "He is All-Beautiful,
> And we His lovers." Thou art but the glass,
> And He the Face confronting it, which casts
> Its image on the mirror. . . .'

"I am not talking metaphysics; I am speaking of inner action,—of something that you should *do*, and that you ought to have done long ago. Gently, quietly, turn your attention to that within yourself which you have already experienced a thousand times, but which you have never appreciated for what it is: and then rejoice! Be thankful for what you have, before asking for more. Gratitude, perhaps, will carry you on its wings to fuller, deeper recognition. Where the heart goes, consciousness follows.

"One word more, however: the personality, which is a creature of time and space, is subject to physical laws, and one of those laws is that action and reac-

tion are equal and opposite. So long as you persist in identifying yourself with the personality—with 'the veil,' to use Jami's term—you will make it impossible for any Master to give you more than a brief and unsatisfying glimpse of reality, for the simple reason that he is obliged to calculate the effect of the reaction upon you. Until you attain a certain degree of poise, of inner stability—that is to say, of detachment from the personality—and can be trusted to maintain that, in spite of clamour in your mind and emotions, you oblige him to protect you from the risk of 'breaking through.' You oblige him, in other words, to hold you at arms' length for your own safety,—the last thing in the world he wants to do. You must learn to regard your personality, permanently and invariably, as an irresponsible idiot, identifying yourself, instead, with that thread of continuing aspiration which you know to be real,—before you can be trusted with a real experience of a more vivid kind."

After an interval of silence, punctuated by some vicious jabs at mosquitoes (for Jains we are not!) the Historian remarked: "We Americans are a queer people,—so juvenile that it is only too easy to believe we are the nursery of a new race. A nursery without a nursemaid, I should add. Impatience is characteristic of youth, which expects to 'get there' as soon as it starts. A journey of months, seems like an eternity. I don't believe in mixed marriages—in fact, I abhor them—but we need some Chinese blood in our veins, or its equivalent. Do you remember the story of Hiuen-Tsiang, who travelled from China to India in the seventh century, seeking copies of the Buddhist scriptures? He faced death a hundred times, but pursued his way with indomitable courage and patience and sweetness, finally returning to China, after an absence of sixteen years, to spend the rest of his life translating his beloved manuscripts. A little journey of twenty thousand miles, lasting sixteen years,—because his people lacked the authentic record of the Buddha's sayings!"

"You give me my chance," said the Student at this point. "I want to offer a reward, through the 'Screen,' for the complete poem which ends with this verse:

"'But the patient mild Hindu,
In far distant Rajputana,
Smiles to think how very few
Will ever reach Nirvana.'

"Judge loved that poem. It ridiculed the antics of certain Western would-be chêlas. It must have been published between the years 1889 and 1894,—I think in England. You will see why I am reminded of it now, though I have been hunting it for years. Someone told me that it appeared originally in the London 'Referee,' commonly known as 'The Pink'un.'"

"I feel quite sure you have been misinformed," the Doctor remarked. "That poem appeared originally in 'The World,' a London society weekly

edited by Edmund Yates. It was in May or June of 1884, during the London 'season,' when H. P. B. and Theosophy were fashionable; and the verses filled a page and a half of a good-sized sheet. I think, too, that you have misquoted the first line of that verse, which read, if I remember rightly, 'While to himself, the mild Hindu.'"

"Splendid!" exclaimed the Student, "If you are right, you'll deserve a second prize; but I want the entire poem, accurately copied."

"What is to be the reward?" the Recorder asked.

"Suppose we say a copy of Mr. Judge's *Ocean of Theosophy* and of his *Bhagavad Gîta*, or a choice between those two books and a year's subscription to the QUARTERLY. Answers should be sent to the Editors, P. O. Box 64, Station O, New York. But I did not mean to interrupt you,"—turning to the Historian.

"I don't see how anyone can question the immaturity of Americans as a people," the Historian resumed. "Take, for instance, these headlines in a recent morning paper: 'Giants take two as 40,000 go wild. Straw hats clutter field when fans vent enthusiasm over first victory. Even women throw in headgear as gallant Giants forge ahead of Reds in ninth.' Can you imagine anything more childish!"

"If that be evidence of immaturity, there is nothing to choose between America and England," said the Engineer. "Here it is baseball; there, it is football. Otherwise it is the same.

"My own diagnosis is different. It seems to me that in all countries, mob-consciousness is boy-consciousness,—for usually there are more men than women in a crowd, and such women as are in it, are not feminine. I think this explains the unthinking and terrible cruelty of crowds, as, for instance, during the French revolution, and, in our own country, during the anti-Chinese riots of years ago. Boys, as all of us know, can be and often are, wantonly, dreadfully cruel; but we know, too, that this is 'boy' at his worst, and that much of his irresponsible energy is spent in harmless though wild enthusiasms over games. Now newspapers necessarily are dependent upon mob patronage. Large circulation is the result, in many cases, of appeals to mob psychology, —to its prejudices, passions, 'thrills.' Newspapers 'feature' events that are likely to appeal to the mob. Therefore, in all countries, they are representative of the mob— the *demos*—and not of the average individual. It is one of the penalties of democratic forms of government; one of its inevitable outcomes. You begin with representative government; you end with newspaper government. In the same way, you begin with the jury system; you end with trial by newspaper clamour."

"Yes," interrupted the Student; "and in many cases by organized clamour, —the vast majority of people entirely indifferent, with a small but compact group making so much noise that the result is completely misrepresentative of public opinion. Sacco and Vanzetti were found guilty after due trial. I do not know if they were guilty actually or not. I did not study the evidence, and I doubt if many people did. All I can say is that if I were charged with a

serious offence, I could not ask for a fairer hearing than the President of Harvard University, the President of the Institute of Technology, and a former Judge of the Probate Court, undoubtedly gave the accused in that case at the request of the Governor of Massachusetts. It is monstrous to suppose that those four men would, in effect, have re-affirmed the death penalty, unless they had been convinced that Sacco and Vanzetti were guilty. However, that is not my point. A multitude of newspapers all over the world, lent themselves to the ravings of a radical clique,—and not one of those newspapers, so far as I am aware, asked those same radicals this obvious question: Even assuming, as you do, that Sacco and Vanzetti were innocent, how is it that you, who protested so passionately against their execution, allowed the murder of the Czar, his wife and daughters and little son, to pass without any protest whatsoever?

"Instead of asking that question, one of the most conservative newspapers in New York, commenting editorially on the conclusion of the case, sought and found a way once more to flatter itself, and the mob, by declaring that: 'From the whole tragic affair one compensating fact emerges. We have had a great and consoling proof that a love of justice is still a powerful motive in this country.' Bosh! is all I can say to that."

"It is disgusting," the Engineer agreed; "and it certainly tends to confirm, at least in my opinion, what I have ventured to suggest as a diagnosis of present world 'symptoms'; and I repeat that, so far as I can see, those symptoms are no more acute in the United States than in most European countries. In fact, I believe they are less acute here; though I do not deny that our participation in the Great War—especially the part played by President Wilson—is largely responsible for the present demoralization of Europe."

"I don't follow you," said our Visitor.

"Originally," the Engineer replied, "the war was fought on a basis of right and wrong. There was no thought, either in France, England, Russia, or Belgium, of a struggle between democratic and autocratic institutions. The German nation had once more set forth on a marauding expedition—an old story—and Justice demanded her repulse and her punishment. This country remained neutral. More than that, neutrality was presented as a virtue. Later, when the situation became more critical, and when our Government at last decided that it must participate, a reason for doing so had to be invented. That we had been wrong in the first place, could not be admitted (the Federal Government, on principle, never admits a mistake); so it was discovered that the Allies had not seen into the deeper significance of the conflict, and that the war was really being fought 'to make the world safe for Democracy.' Europe was flooded with American propaganda,—millions of dollars were spent. Self-determination and similar Democratic panaceas were advertized with all the art of the world's greatest advertizers. Europe was more than half persuaded that there must be something in it: for otherwise, where did the money come from? (Europe did not realize that the people who had made the money, had made it because they excelled as autocrats.) The mob, in all

nations, was flattered and reinforced. Experience was discredited, as men were urged to expect an impossible millennium of peace: a war to end war! A world designed by newspapers,—that it might be governed for ever by newspapers, with circulations mounting to millions of copies a day! All of which means that whatever of wisdom and of maturity exists in any country governed by newspaper-ridden mobs, must of necessity remain unreported and almost undiscoverable. Democratic government is based upon the assertion of rights; in other words, upon the assertion of self. The higher self recognizes only its duties; the lower self recognizes only its rights. The higher self is wisdom; the lower self is folly. Democratic government means the rule of folly and the banishment of wisdom.

"I have heard it said that hope for this country lies in the fact that it is democratic in name only; that we are governed by Money, and that it takes some brains to make, and more brains to keep, money,—while it takes no brains at all to make a noise. It would be nearer the truth to say that the factor which controls our government is the desire for money; is envy, with money as the thing envied. There have been times in the history of democratic government when direct bribery was the controlling factor; but nowadays, in the United States, promises have taken the place of cash,—especially the promise to *tax money;* the demagogue vows that if the mob will elect him, he will see to it that wealth shall be 'distributed'; that graduated Income, Inheritance and Corporation taxes shall bring the poor man his due. Very often that same man, once elected, will do some private taxing on his own account, so that direct bribery is not eliminated.' But whichever method predominates, the fact that money is the objective, remains, because money is regarded, almost universally, as the guarantee of happiness."

"It is a pity, in any case," the Student remarked, "that Europe takes America so seriously, instead of seeing it as a joke, as a huge joke. Its advertized achievements are nothing but glamour; its real achievements are utterly unknown."

"All the same," the Historian persisted, "I think there is something unique about the youthfulness of the American people, or, if you choose, about the youthfulness of the American mob. Let me say at once that I think the highest and best types of the white race are to be found here; but I am not speaking of the few—of the flower; I am speaking of the many. I was immensely interested the other day in the report of a sermon—a very brief report, of course—preached by the Rev. Dr. Albert Parker Fitch of Carleton College. He declared that 'the trouble with us is that we are born in a democracy and we are a middle-class people. We lack the ability to see reality as the men who are either at the top or bottom of the social scale see it. We accept second-class things, and we are carried away by passing fads.' Leaders, he said, whether from the cultured or the peasant class, have owed their positions to their ability to recognize facts. 'In America, we are neither educated nor illiterate, neither cultured nor unrefined—we are mediocre,' he asserted.

"I think there is much to be said for that view. We have no aristocracy and no peasantry. The peasant deals with simple facts, and his mind is not confused with a lot of theories about those facts. He accepts them because he must—earth and weather, life and death; and he deals with them as best he can, from day to day, uncomplainingly, as his fathers did before him. His patience is immense,—the city or small town tradesman, might call it bovine, although it would be none the less admirable on that account (Carducci, on that subject, was quoted not long ago in THE QUARTERLY). The peasant is patient, persevering, persistent: otherwise he would starve. The real aristocrat, on the other hand, while often impatient about little things—things which he knows are controllable—naturally works for the future in the light of the past. Like the peasant, he deals with facts objectively, as his forebears dealt with them; not in the light of theory, but in that of tradition and experience. He values history, if it be only that of his own family, as a record of past success or failure, and as a guide to the present and future. His education has been classical, rather than scientific or 'practical,' because it was designed to *educate* him, and not merely to turn him into a money-maker; so he is likely to remember something of the history of Greece and Rome, and of the great authors of antiquity,—his tutors having bored him, perhaps, by their reiterated reminders that lessons drawn from the past should aid him in the right performance of his duty to his station, family and country. And as patience—or, rather, our national impatience—is the point from which our discussion started, there can be no doubt that the real aristocrat has an immense advantage over the middle classes. Circumstances almost compel him to take long views. As a simple instance: he will plant slow-growing trees for the benefit of his great-grandchildren, sacrificing his immediate pleasure and profit for their sakes, not looking for quick results, but content that his distant successors shall benefit. The middle-class man looks for results next year, and works for wife and children at best. It is curious, but true, that in this country it is only the biggest of our corporations, such as U. S. Steel and the General Electric, which share to that extent the aristocratic attitude, by working patiently for future generations, prepared to wait for many years before reaping what to-day they sow."

"I suppose that another way of expressing your idea," the Philosopher suggested, "would be to say that both the aristocrat and the peasant are more detached than your tradesman or middle-class man; the aristocrat for the reasons you have intimated, and the peasant because his unending struggle with Nature's vagaries has made him a good deal of a fatalist, 'under God.'"

"All very interesting," the Student now said; "but we should remember, I think, that generalizations about racial and class differences, are likely to prove dangerous. There are too many exceptions. It was an Irishman who fastened a tongue of leather over the keyhole of his door to keep the draught out!"

We enjoyed this; and at least one of those present, if the Recorder is not mistaken, decided to remember the Irishman, for use against a friend or two, in the future.

"I want to put in a word for the Younger Member," said the Objector at this point. "I sympathize with his impatience and believe it to be much healthier—much less likely to end in stagnation—than the so-called resignation or acceptance of most students. Furthermore, I think there is good ground for impatience, not to say for exasperation. Sometimes it seems to me that it takes a million years to make over a man into something radically better, and that to suppose it can be done in one lifetime is the height of folly. What else is reincarnation for? Unpleasant enough, isn't it, to suggest necessity?

"It is astonishing how little our natures change in the course of a single life. People who seem really to change, usually are many-sided, and manifest one group of qualities in youth, and another group in maturity. In other cases, when change seems most evident, there is no change whatever. A woman, for instance, who was a dreadful flirt in her youth, in an innocuous sort of way, becomes religious in later life; and her friends say, 'What a change in Lucy!' Actually, she has merely changed her looking-glass. Her prayers, her meditations, are flirtations with God,—or with Masters, as the case may be. She makes eyes at them, quite innocently, and feels a response which is eminently self-satisfying. Mentally she classifies her acquaintances as 'spiritual' or the reverse, just as she used to rate them in terms of social importance or personal attractiveness; and to-day, when she meets someone whom she regards as her spiritual peer, her eyes will utter unutterable things, as if to say,—"I *do* understand; you cannot speak: but if only you and I could exchange soul-confidences! What peace!'" And the Objector acted every word of it.

We laughed. Then the Ancient spoke. "I too sympathize with the desire to 'break through,'" he said. "Surely, it is a right desire. But the event itself can happen in many ways; sometimes suddenly; sometimes very slowly and almost imperceptibly,—though there can never be any doubt about it when the process is complete. A man then *knows*. There are those who have had wonderful inner experience, just as striking as that of Paul the apostle of Christ. In some cases it has lasted for months, and even for years. Ultimately, however, with few exceptions, the disciple has been told: 'You have received enough. Now work it permanently into your will.' It is the same, on a lower plane, as, 'It is not well, thou hast reaped, now thou must sow,' of *Light on the Path*. Gradual illumination is better, I think, and certainly safer, than any sudden light. Physical and nervous reactions are very real. Human nature craves for something objective, tangible, tremendous; and we are told that the Lord did speak to Job out of a whirlwind; but to Elijah it was different, for the Lord was not in the wind nor in the earthquake, but in a still small voice, and, when Elijah heard it, he wrapped his face in his mantle.

"However that may be, we should remember that the purpose of every spiritual revelation is the transformation of character; and I doubt if any of us could say honestly that so far his experience has failed to warrant as much as he is capable of, in that direction!"

Then, with deep feeling, he added: "Masters are dreamers of dreams; and

their dreams are real. They love those splendid visions, which, in our souls, we are. Can we for ever deny them their hearts' desire and child,—our spiritual rebirth?"

Perhaps Visitor No. 2 found himself out of his depth; there was a suggestion of coming to the surface again, in his manner of asking the Historian,—"Did you really mean that it is wrong for people to shout and cheer at a game of baseball? I cannot for the life of me see what harm it can do."

"Thank you for asking the question," the Historian replied. "I certainly did not mean that it is wrong for people of a certain kind to behave like that; I said it is childish. For children and school-boys it would be natural; for grown men and women it is natural only on the supposition that, in spite of years, they have not ceased to be children; and even so, when I stop to think of my own childhood, I can assure you that if I had thrown away my straw-hat in my excitement, it would *not* have been regarded either as 'natural' or excusable, but as 'wicked waste,' which, I had been told, spelt 'woeful want'—and other more immediate woes also, for that matter!

"Please don't imagine, however, that I have so misunderstood Theosophy as to wish to turn men into Puritans, with blinds drawn on Sundays; or that I agree with the American 'intellectual' who declared not long ago that a 'politely cynical attitude is the only civilized attitude towards life.' Theosophy—"

"Pardon me," the Student interrupted; "but did you see Chesterton's rejoinder? He quoted Claudel, who, commenting on a remark by Renan—'Perhaps, after all, the truth is depressing'—had said in effect: 'When I read that, I was not even a Christian myself; but I knew such divine documents as the Ninth Symphony and the Choruses of Sophocles; and I knew that a positive, passionate, living, and everlasting joy is the only reality.'"

"Thanks," the Historian resumed. "That is very much to the point. I was only going to add that Theosophy proves to us that gloom, depression, discouragement, spring only from the lower nature; never from the higher. Joy inheres in the life of the spirit,—though not as the world knows or gives joy. In fact, just as one of the tests of maturity lies in the character of the things that please—toys and noise, or worth while things; so one of the tests of spiritual development lies in the ability to extract real joy, even from toys!"

The Recorder suddenly noticed that the Wanderer had joined us. It seemed long since we had seen him. He picked up the thread of our discussion from a few words whispered to him by his neighbour, who then said aloud: "I have been asking him to speak out. It is not often that he is here, and I don't want him to waste time over some polite preamble."

The Wanderer smiled. "Very well," he said; "I will try not to waste your time. You were speaking of discipleship, either directly or by implication; and my neighbour and old friend has just whispered a request that I talk on that subject, regardless of the ground you have already covered, and that I say whatever I particularly feel like saying. It so happens that I have some-

thing on my mind. The subject is not understood as by this time it ought to be.

"Discipleship is not the fruit of self-denial alone, nor even of self-denial and right aspiration. Discipleship is impossible without right understanding, and to acquire this is painful. The truth affects the lower personality like deadly poison which, once swallowed (to use a Chinese expression), causes 'such violent pain as to make one's intestines wriggle nine times and more.' It cannot be too often repeated that the way to discipleship is a battle; the path of discipleship is a battle; the aim and goal of discipleship is a battle.

"Right understanding must be gained one step at a time. We must begin where we are. The first rule is to look beneath or behind the appearance of things, remembering that all appearances are veils. Perhaps it would be clearer to say: look *above*,—not trying to see the highest at once, but always determined to see the higher. This does not mean that when you see a fault in a friend, you should turn your eyes to the contemplation of his soul (the probability is that you can no more see his soul than you can see the tops of the Himalayas), but that, after recognizing his fault, and the existence of exactly the same fault or tendency in yourself, you should strive to discover the value of that fault, and the spiritual quality or power of which it is a perversion."

"What do you mean by the value of a fault?" someone asked.

"I mean that there are very few faults which cannot be used constructively and helpfully on the earlier stages of the path. Vanity, for instance, though a truly deplorable weakness, and, in itself, a stone wall between the aspirant and his goal, can be turned against the commission of other faults, such as loss of temper. It can even be turned against itself, once its effect on other people is perceived."

"And what do you mean when saying that a fault is a perversion of a spiritual quality or power?"

"Perhaps the best illustration of that, is self-love, which clearly is a perversion of unselfish and real love. Lust is the quintessence of self-love; that is why it is the exact opposite of love.

"But the simplest things of daily life, which most people accept unthinkingly, must be examined, and re-examined, until their deeper significances are perceived. We eat; but why do we eat, what do we eat, what do we accomplish by eating, with what does the process of eating correspond in the inner world, can we accomplish more by eating than the mere sustenance of the body?—and fifty other questions along the same lines. In this case, as in all other commonplace doings, we must proceed with the conviction that we have mistaken the unreal for the real; that we have seen a rope and have imagined it was a snake; that we have confused a symbol with a fact. Above all, of course, we must employ this method to free ourselves from wrong self-identification. Intellectually we must disintegrate the personality in order to acquire a personality.

"At each stage, that which is found must be seen in its turn as veil, so that

the search for the Real, the Ultimate, is perpetually renewed. Fray Juan said: 'I use the creatures as instruments and means whereby we may find God.' At another time he wrote," (the Wanderer has a prodigious memory): "'Thou wilt find some that say mysteriously, as though none should understand them, that music is a heavenly thing and uplifts the spirit; and that, when they hear it, they experience (so it seems to them) feelings most spiritual. But the truth is that all this is no more than sensuality, wherein they feel this manner of joy, devotion or pleasure. And this is clear and evident, because the same effects are caused in those that know not what is meant by "spirit," nor have aught to do therewith. Quite other are the effects of music upon true contemplatives, who, when they hear the music of the organ or of other instruments, put from them the pleasure, outward and physical, which is caused by the sounds, and pass to the contemplation of interior matters, and to the spirituality which corresponds with the harmonic accords that strike the ear.'

"Of course, like every other statement, Fray Juan's is open to misunderstanding. 'Put from them' may suggest rejection; and that is not the idea. Penetration is not quite right either. The process is rather that of following a stream to its source, which, for us, is our Master.

"This question was once asked: 'What kind of man is he who does not keep company with any thing?' And that question has been described as 'the most serious question one can ever raise in the history of thought.'

"Ch'ing-yüan Wei-hsin once said: 'Before a man studies Zen, to him mountains are mountains and waters are waters; after he gets an insight into the truth of Zen through the instruction of a good master, mountains to him are not mountains and waters are not waters; but after this, when he really attains to the abode of rest, mountains are once more mountains and waters are waters.' Do you see the point?"

"I can see one point," declared the Student; "when all these horrible earthworms known as Chinese Student Reformers, are buried and forgotten, the sages of old China may at last come into their own!"

"You are not quite fair," the Orientalist amended. "I should prefer to say that when the Young Men's Christian Association is converted to Christianity, and ceases to be a destructive and disruptive and corrupting influence, the Chinese Student Reformer may throw his youthful energies into reforming his country backwards, immensely to the advantage of China."

There was a pause. We looked at the Wanderer for more. "I came to listen," he said; "not to talk. I was entrusted with something to leave with you."

T.

LETTERS TO STUDENTS

February 9th, 1908.

DEAR ———

* * * * * * *

I have your letter of the 17th January, and would have replied before, but have been much driven. . . . .

You ask about group life. I do not profess to understand the matter very well, but it seems to me that we can get the idea through a physical analogy. Every human being is a battery, a reservoir of force. Most of us have not very much force, but we all have a little. Now just as when, in electricity, you want a strong current, you combine several batteries together, or several cells together, to make a big battery; so spiritually by combining several individuals together, you get a spiritual current which is capable of doing a great deal of actual work. But, just as with the battery, the different cells must be very closely connected by wires,—so those who work together must be closely connected by love and sympathy. The slightest disharmony, jealousy, or other ignoble feeling, will destroy the spiritual current as quickly as cutting a wire will, in the physical battery.

* * * * * * *

The Theosophical teaching does not represent particularly that of the Orient. It is above and beyond race or age or any special kind of culture. It represents the Spiritual Life in its widest sense, and is suitable for all kinds and races of men. I suppose, in the last analysis, that its actual purpose is to train people to become members of the Great Lodge, for if they do that, they will accomplish all else that could possibly be desired.

I have considered what you have said in one or two of your letters about hearing voices, and other similar psychic experiences. These are quite common among our new members, for their aspiration, and the practices which are enjoined, have a tendency to open up the inner nature. There is considerable danger that the doors which we so open will lead into the psychic realms instead of the spiritual realms, and it is one of the things which we have been warned against, and one reason why the things we are told to do are so simple, and so spiritual in their effects.

Anyone naturally psychic, as many people in this country are now, must be very careful about all this side of their development. Mr. Judge used to say that the best thing to do was to note what happened, for purposes of study and reference and experience, but to pass it immediately by, and to pay no attention to it. That is to say, never seek such experiences, never dwell with the mind upon those which may happen in spite of ourselves, never be curious about them; simply note them and pass on to the real things, to our meditation, our devotional reading, our study, etc. I certainly should

never speak of them to others. They may increase, and may become quite annoying for a time, but I hope this will not be your experience.

Just remember that the spiritual forces never operate in such ways, and that when you do have a real experience there will not be the slightest doubt in your mind about it, for by then you will have learned how to discriminate between the different planes. . . . . I think that the word "weight" in the quotation sent you, means every conceivable barrier which the world, and our own nature, and our environment, seem to place in our Path. We have all the inherited weaknesses of our own to overcome, as well as all the things which most people call the "troubles of life" and which have a tendency to drag us down. It is better not to fight these, but to lay them aside, ignore them. If we want to conquer a fault, stop thinking about the fault, and cultivate and think about the opposite virtue. It is much more effective.

Now I must stop. With best wishes in all ways, I am,

Sincerely,

C. A. GRISCOM.

July 12th, 1908.

DEAR ———

I have not replied to your letter of May 25th, as there did not appear to be anything very definite requiring an answer, but I do not like too long a time to go by without an exchange of letters.

The Western mind has no natural power of concentration such as would appear to exist in the East, and it is said that to acquire that power is one of the most difficult of all pursuits. So you must not be discouraged because you find it difficult. I have been at it for twenty years, and while I know that I must have made some progress, I still have to work at it as hard as I did twenty years ago.

We have to overcome thousands of years of heredity; and, furthermore, the methods which we pursue in our ordinary, daily lives, are weakening and not strengthening to the acquirement of the power. The real accomplishment is when we learn to be concentrated always, in every moment of our lives. You will note that I do not say "waking" lives, for when concentration is perfect, it continues to and from the other side of sleep. It is possible to go to sleep fully conscious, and to remain so, and wake up next morning, without for a single second having lost the continuity. But this is difficult, and only comes after long practice of lesser forms of concentration. It, concentration, is the secret of occult power on all the planes, and must come before we can meditate properly, or do anything just as it should be done.

I hope that you will write to me before very long.

With kindest regards, I am,

Sincerely,

C. A. GRISCOM.

August 2nd, 1908.

DEAR ———

Many thanks for your new address and for your letter of the 14th. You seem to be getting along very well, and there is nothing very much that your letter suggested to me to say in reply. Perhaps after more study you will have specific questions, although here again it is my experience that the best students ask fewest questions. There is an Eastern proverb, however, which says, to this effect: He who asks a question is wise. He who asks seven is wiser still; while he who asks fourteen is already far along on the road to Enlightenment, so be it they be questions from the heart and not from the mind.

As a matter of fact it is not easy to ask real questions. Most of those which jump into the mind when we sit down for the purpose, we can answer ourselves. It is also said that we never should ask a question until we have earnestly tried to find the answer within ourselves.

It is of course entirely true that our higher consciousness is but little affected by death. It is stunned for a while by the shock of it, but when it wakes, it is as from a sleep, and we go on as before, remembering all the accumulated experience of many lifetimes. But of course this applies to an individual who has an awakened higher consciousness, and what most of us are trying to do is to awake our higher consciousness. . . . . There are still higher forms of consciousness which are not affected by death at all, but we are still too far away from any realization of these kinds to make speculation about them worth while.

Of course we must have patience, unlimited patience; but have we not all Eternity before us? To work a complete revolution in the whole nature is no light task, and may take many lifetimes. What we may be sure of, however, is that mental work of any kind will have but a small effect on this, and that we shall always know all, and more, than it is necessary for us to know, to take the next step forward.

The question of losing interest in Theosophy and Theosophical studies and work is simple enough. We have two natures; one which longs for physical life and sensation, and the other, just beginning with most of us, which longs for the things of the Spirit. There is a constant warfare between these two, which goes on until the physical nature is finally conquered; but in the course of the battle it may often be that the physical nature is temporarily too strong for the other, and will come to the top and dominate the life. In such a case, of course, the person loses interest. I have stated this crudely, but you will realize that the actual domination may be in some very subtle way. It may not seem to the individual that his lower nature is on top at all, but close analysis would show that vanity or some form of egotism had temporarily gained possession of the consciousness. We must guard against all these more subtle forms of error, for the path of the disciple is very difficult, and we must have the faith of little children; the hearts of little children too.

With kindest regards,

I am sincerely,

C. A. GRISCOM.

October 4th, 1908.

DEAR ———

* * * * * * *

It seems to me that you are doing just what I hoped you would do when I suggested that you try to make your studies practical. There are many persons who are fascinated by the immense vista which our philosophy opens up to them: the rounds and races; cycles; evolution and involution; the division of nature into planes, and man into principles; the different planes of human consciousness. . . . . Some students get fairly lost in this maze of knowledge and possible opportunity for study and investigation. This I wanted to guard against, for while intensely interesting, and while it gives an intellectual basis for spiritual evolution, it is not necessary to progress. What really counts is being good; just plain, old-fashioned being good.

I think it is valuable to remember that many of the greatest saints who ever lived were profoundly ignorant men and women. But no saint could be such without the spiritual qualities which we have learned to associate with the name. So it seems desirable that while we should be interested in our studies, we should pay special attention to them as they are related to conduct,—in a word, we should make them practical. But I think you have the idea. . . . .

The only caution I would give is not to attempt things which are too vague and too ethereal. Very few people can work out and understand the meaning of the different kinds of consciousness . . . . . and apply them personally, but we all know that we must conquer our lower natures, must learn to be unselfish, must be patient, obedient, serene. We are too prone to imagine that the study of occultism is something mysterious and very profound. On the contrary, it is deep and profound because it is so simple. Occultism has been defined as doing the right thing in the right way at the right time and in the right place. One does not have to understand very much about the planes of consciousness in order to comply very thoroughly with this definition.

I am just back from a brief vacation. I hope you had a pleasant summer and look forward to the winter's work.

With kindest regards, I am,

Sincerely,

C. A. GRISCOM.

REVIEWS

The Christ of the Indian Road, by E. Stanley Jones; published by The Abingdon Press; price, $1.00.

The author of this vividly written and exceptionally interesting book has been for years an active missionary in Northern India. He undertakes to tell us something of his experience in India, and also of the impression that the spiritual life of India has made on him. He sums the matter up by saying that recently, at the close of an address, a friend remarked, "He has probably done some good to India, but India has certainly done a great deal for him."

His work is based on spiritual experience, on the sense of communion with the living Master Christ. This communion sometimes takes the form of locutions. At the beginning of his ministry, he tried to preach a brilliant and argumentative sermon, using a long word that made one of his audience smile. He was so upset that he absolutely forgot what he had intended to say, and, with exceptional courage, blurted out, "Friends, I am very sorry, but I have forgotten my sermon!" He started down the steps leading from the pulpit in shame and confusion, thinking that the very beginning of his ministry was a tragic failure. As he was about to leave the pulpit a Voice seemed to say to him, "Haven't I done anything for you?"

"'Yes,' I replied, 'You have done everything for me.'

"'Well,' answered the Voice, 'couldn't you tell that?'

A second locution is recorded at a time when he had been working hard for years in India, and had completely broken down, shattered in health, but determined to continue the battle.

"While in prayer, not particularly thinking about myself, a Voice seemed to say, 'Are you yourself ready for this work to which I have called you?' I replied: 'No, Lord, I am done for. I have reached the end of my rope.' The Voice replied, 'If you will turn that over to me and not worry about it, I will take care of it.' I quickly answered, 'Lord, I close the bargain right here.' A great peace settled into my heart and pervaded me. I knew it was done!"

Thereafter, he conceived his work in India to be, first, to realize in his own life, and then to communicate to others, utter and absolute allegiance to Christ as living Master. And he puts it on record that he found a wonderful willingness among the natives of India to accept Christ as living Master, an equal willingness in Brahmans and outcasts, Hindus and Mohammedans, with a resultant breaking down of the barriers of selfishness and exclusiveness.

There were three formidable barriers: the domineering attitude of "Christian" civilization; stereotyped rival organizations among Christians; and a rigid system of dogma. These three things the people of India were not willing to accept, but they were willing, nay, eager, to accept the Master Christ, if he could be divested of these encasements.

Again with high courage, this ardent missionary undertook to try to impart his experience of the living Master direct, separated from Church organization, dogma and Western dominance. As a result, he formed a conception of his Master which has given the title to his book: *The Christ of the Indian Road*, the Master renewing in India the old mission of Palestine, and finding in India a spiritual atmosphere far more favourable and sympathetic. He quotes a Bengali poet: "There is no room for thee there in Europe. Come, Lord Christ, come away! Take your stand in Asia—the land of Buddha!" One day he asked an earnest

Hindu what he thought of Christ. The answer was: "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

What are the favourable elements in India? He answers eloquently:

"Is it worth while that India feels that at the heart of things is a strict and unfailing justice? The ironlike and heartless inhumanities that have grown up around the thought of Karma will be modified and cleansed away, but this thought that strict justice is at the heart of things may tend to correct a good deal of our tendencies toward an easy forgiveness. Then the passion for inner freedom, the craving to break the thraldom of the outward and the seeming —that is a beautiful passion that has beat in the soul of India, and, corrected by the passion for the freedom of others, will make a great contribution to our collective life. But above all, India standing for the tremendous cost of the religious life, that religion demands all and holds all, will correct much of our compartmentalized and tentative religious thinking and acting. It should bring us *abandon.*"

Again:

"India, too, hopes that the world may some day be in need of a new formula. She, too, has her word ready. It will be spelled 'Atma'—*spirit.* That word 'Atma' runs like a refrain through everything in India. The followers of the Christ of the Indian Road will show us the real meaning of a *spiritual* life."

It is inevitable, when a book contains so much to arouse our sympathy, that its limitations should cause regret. We need to remember, perhaps, that, with a limited mission, a limited instrument (Mr. Stanley Jones is still a Methodist) may be more effective than one whose understanding is greater. Yet, in spite of that consideration, it seems a pity indeed that he knows nothing of Theosophy; worse, that he believes he knows a great deal about it, basing this belief upon frequent contact with Mrs. Besant's Society and her followers in India, Krishnamurti among them. Members of The Theosophical Society can well imagine the result! No wonder that the author's views "cut straight across the ideas of Theosophy" as he has met it, and that those of us who understand, agree with many of his implied strictures.

For lack of the real Theosophy—we might say, of the Master Christ's Theosophy, or the Theosophy of the Lodge—the author is fighting his battle with one eye blindfold and with one arm tied behind his back. For instance, summarizing the different religions of the world, he declares: "Buddhism says, 'Be disillusioned—annihilate thyself'; Hinduism says, 'Be separated—merge thyself'; Mohammedanism says, 'Be submissive—assert thyself';" while "Christianity says, 'Be Christlike—give thyself.'" This, of course, is a caricature of the truth, and is hardly likely to impress the native audiences he is constantly addressing. We may in any case be sure of one thing: the Master Christ would call attention to the best in other religions, and would give them their noblest and most spiritual interpretation, not their worst.

In much the same way the author takes a regrettably superficial view of many of the questions upon which he touches. He is an American and a good democrat, and he interprets Christ as the most thorough of all democrats. He asserts without qualification that war is brutalizing. He clings to certain literal interpretations,—the Virgin Birth among them. Occasionally, perhaps from habit, he talks sheer nonsense, as when he says: ". . . the wretchedness of the poor and the sick is not a sign of their sin of a previous birth, but the sign of the sin of the privileged in this birth for allowing it": as if "the privileged" could save themselves from sickness, let alone others; while, as to poverty, we have yet to learn that either wealth or "privilege" can provide a cure for wanton improvidence.

Notwithstanding these obvious blemishes, *The Christ of the Indian Road* is immensely well worth reading. It is both provocative of thought and spiritually stimulating. C. J.

Plant Autographs and Their Revelations, by Sir Jagadis Chunder Bose; The Macmillan Company, 1927; price, $2.50.

The history of biology since the Renaissance may be divided into four Periods: the Encyclopædic, Systematic, Morphological and Dynamic, which bear in their sequence a curious analogy to the phases of individual human development. The Encyclopædist was the biological

child obsessed by the acquisitive instinct; the Systematist brought order into the chaos left by his predecessor; the Morphologist sought a deeper knowledge of the classified material, and from his investigations with scalpel and microscope there came the great induction which we call organic evolution.

About the year 1890 the biological stream began to deflect into another channel. It was evident that evolution was a phenomenon of dynamism, and that its problems could only be solved by a consideration of the energies which were acting upon organisms. But at this point, when it seemed that the biologist was about to live up to his name and become a student of life, the scientific Karma of the nineteenth century began to come to expression. The agnostics of that century had arbitrarily limited the field of science to the domain amenable to sensuous investigation. The new dynamist, brought up in the agnostic school, felt impelled to fit the phenomena of life to the Procrustean bed of matter and energy. The result of this narrow viewpoint was a period of futile and disheartening groping among shadows.

This short introduction will serve to some extent to explain why the material included in the book under review has waited so long for recognition. Professor Bose is director of the Bose Institute for Plant Research at Calcutta, and for some twenty-five years his striking researches on plants have been known to a generally hostile botanical world. It is only very recently that the growing liberalism of science has admitted of their proper and just evaluation.

The first notable work of this Indian scientist was in the field of electro-physics, and his reputation was already securely established among physicists when he turned his attention to the study of plant response, employing in his experiments the sensitive electrical recorders with which he had been working in his strictly physical experiments. But at this point he came into contact and conflict with the dominant materialism of the official schools of physiology. His paper on Electric Response, read at the Royal Society in 1901, was refused publication in the Society's "Proceedings" and was placed in the "Archives." He was regarded as an intruder into the biological field; his views were an offence to certain pundits of the official physiology; his claim to priority was contested, and finally his work was banned as "old stuff." Misrepresentation and hostility did their work in the old familiar way, and in most universities the terms "dreamer" and "Hindu fakir" sufficed to deter young hopefuls from reading Bose. And just what had this investigator done to discredit himself? He had gone far to demonstrate the unity of life. He had shown that there is an identity of response to stimuli in mineral, vegetable and animal worlds.

Twenty-five years have passed since Bose's first book, *Response in the Living and Non-Living* appeared, and to-day his writings are received by a more tolerant science which begins to suspect that living things may really be alive.

The book before us is a compilation in which Professor Bose sums up such parts of his work as may be of particular interest to the layman. Within the compass of 235 pages he leads us to see how he has been "able to make the dumb plant the most eloquent chronicler of its inner life and experiences by making it write down its own history." Tiny movements of elongation, contraction, pulsation, etc., far beyond the limits of unaided human vision, are magnified many thousand times and are automatically recorded by appropriate methods. Metals, plants and animals are proved to suffer fatigue under repeated shocks; they react alike to the same chemical, thermal, electrical and mechanical stimuli. The plant bears, within its body, motor and conductive tissues which simulate muscle and nerve; through the rhythmical pulsation of the inner cells of the bark it pumps its sap upward.

The book is written in a charming style, and through it all plays a delicate humour. It has been suggested that real humour is a prominent hall-mark of those who are on the Buddha's Ray, and that Professor Bose, wittingly or unwittingly, may be connected with the deeper Source of Wisdom. It seems certain that his work has been of a kind that would call forth approbation from that quarter.

At the present moment our university courses in plant physiology are in a highly unsatisfactory state. The dust of nineteenth century materialism lies heavy upon them. In Professor Bose's work we may detect the note of a new biology which seems destined to mould the dust into a living organism.

R. E. T.

Platonism and the Spiritual Life, by George Santayana; Charles Scribner's Sons, 1927; price, $1.75.

In many ways, this is a provocative book, for it presents a view of Plato which is sharp contrast to general opinion. However, it provides a much-needed counter-irritant against the platitudes of enthusiasts who have veiled the inner meaning of Plato's thought almost from the beginning. That does not mean that we agree with all of Professor Santayana's assumptions, but no student of Plato should miss such an opportunity to re-examine his own judgments.

Professor Santayana suggests that Plato was not primarily a "spiritual" philosopher but a moralist and pragmatist who had the faculty, in exceptional degree, of casting his ethical theories in the form of myth and allegory. On the other hand, the greatest of the Platonists, Plotinus, used the metaphysical fables of Plato to illustrate a much deeper part of experience than is revealed by the ordinary exercise of the social virtues. For Plotinus, "the good of the soul and her salvation had taken the place of domestic, military and political goods; so that while the various spheres of being, like the terraces of Dante's Purgatorio, were all permanently and divinely appointed, the spirit now moved through them without rest. Its abiding place was beyond. . . . Plotinus professed to be, and actually was, an orthodox Platonist; and yet this dominant sense in him of the spiritual life was perfectly foreign to Socrates and Plato" (pp. 24–27).

Plotinus had genius and originality, and was quite able to stand on his own feet without Plato's assistance. But Professor Santayana seems to limit the real significance of Plato. It is very probable that the Athenians of Plato's generation were primarily interested in political science, and it is certain that Plato spoke to them in terms which interested them and which they could understand. But that does not imply that Plato's wisdom was not actually more profound than that of his contemporaries. If he were, indeed, an occultist—which we do not expect Professor Santayana to believe—he may have been speaking to future centuries as well as to his own. Perhaps it was part of the genius of Plotinus that he discovered some of the hidden meanings of his great predecessor.

The book is, however, by no means merely a study of historical Platonism. The author contributes his own view of spiritual life, and this view is of value and interest. It is natural that his attempt to define somewhat the meaning of Spirit should be reduced mostly to a series of negations; Spirit is not this and it is not that. He has the authority of every mystic who ever lived to support this method of describing "the Real of the real."

It is best to let the author speak for himself. "The great masters of the spiritual life are evidently not the Greeks, not even the Alexandrian Greeks, but the Indians, their disciples elsewhere in the East, and those Moslems, Christians and Jews who have surrendered precisely that early, unregenerate claim to be enveloped in a protecting world designed for their benefit or vindication. The spiritual life, then, is distinguished from worldly morality and intelligence not so much by knowledge as by disillusion; however humble may be its career, it lifts those few and common adventures into the light of eternity. . . . The spirit lives in this continual sense of the ultimate in the immediate" (p. 83). S. L.

The Conquest of Civilization, by James Henry Breasted; Harper and Brothers, New York and London, 1926; price, $5.00.

The greater part of this book has already been published in an earlier history by the same author, entitled *Ancient Times*. The present edition, under its new title, contains, in addition, archæological evidence which has recently come to light, in particular in regard to (1) the tomb of Tutenkhamon; (2) the discovery and decipherment of Babylonian cuneiform tablets, dating from 3000 B.C.; (3) the decipherment of cuneiform Hittite tablets, with special reference to the Greeks at the time of the Trojan war. In other respects the text and the illustrations of this new library edition are almost identical with the previous text-book, which was intended for use in schools. Both books make very interesting reading for those who are not learned in Ancient History, and who yet desire to gain a bird's eye view of the progress of civilization from the earliest known times. The author sees the conquest of civilization as "a process of

evolution which has moved on through the ages." He traces that process hopefully, as a "rising trail," leading up to its culmination in the modern world, in which he sees civilized man as "the highest form of life known to us."

Those who have searched more deeply into the mysteries of man's progress, will not agree with so simple an explanation of evolution. Historians usually start with the assumption that man's evolution began from the lowest form of human life, and can be traced as a gradual ascent. But this theory is not always in accordance with the recorded facts. The first part of *The Conquest of Civilization* treats of the men of the Stone Age. Modern Science generally admits that the existence of man can be traced back for some 500,000 years, but is not, as yet, prepared to endorse the statement of *The Secret Doctrine* that mankind has actually existed for 18,000,000 years. According to Breasted, Neolithic man dates from about 10,000 B.C. In the next section of his book, the author gives a graphic account of the marvellous civilization of Egypt, existing since at least 3000 B.C. He does not seem to find it inconsistent to believe that those ancient Egyptians, with their art and learning—which are agreed to be, in some respects, in advance of modern civilization—evolved, in a few thousand years, from the primitive races of Neolithic man.

Students of Theosophy find a more logical explanation in the teaching of a simultaneous process of involution and evolution, of the descent of man from a far-off "golden age," and his gradual ascent towards the Divine. They believe that theosophical teaching concerning the cyclic progress of nations and races is more often in accordance with historical and archæological evidence. Professor Breasted admits that "the sudden and dramatic recovery of the earlier chapters of the human career . . . has created a situation to which our histories of the ancient world have only recently begun to adjust themselves."

The present reviewer is not in a position to discuss the accuracy of the historical and chronological evidence. He notices that, in the matter of dates, there is a difference of opinion of some 2000 years between Professor Breasted and another great authority, Sir Flinders Petrie. The history of Egypt, through 2000 years, is graphically described, and the author gives a sympathetic account of the religious reforms of King Ikhanaton, stating that "in all the progress of men which we have followed through thousands of years, no one had ever before caught such a vision of the great Father of all."

The succeeding chapters of the book draw a vivid picture of the other great civilizations of the Orient, in Assyria, Babylonia, Persia, as showing the successive extensions of the Semitic and the Indo-European races, and the great heights of progress to which the various nations in turn attained. The history is illustrated throughout with photographs of monuments, works of art, and religious symbols. In the chapter on Assyria, there is a fine symbolic picture of the god Assur, showing the winged sun-disk of Egypt, surmounting the Babylonian Tree of Life. The similarity of symbols throughout the different nations, with their varying forms of worship, is of profound significance.

In the chapter on Persia, there are interesting paragraphs on the prophet Zoroaster, and the cult which he originated. The account of the civilization in Palestine forms a useful commentary on the historical books of the Old Testament. One point, in particular, may be noted: that the Philistines, against whom Saul fought continuously, sometime about 1000 B.C., are now believed to have been warriors from Crete, which was then entering upon the decline of her great power as leader of the Ægean.

In his survey of the civilization of the Orient, Professor Breasted does not travel further East than Persia, and leaves out of account the civilizations of India, China, Thibet, Japan,—perhaps as having only a remote influence on the progress of European civilization, with which he is chiefly concerned. More than half his book, of some 700 pages, is taken up with classical history, given in considerable detail. The history of Greece is given with knowledge, insight, and sympathy. Afterwards he traces the rise and extension of the Roman power, to the downfall of the Empire in the fifth century A.D., which ends his survey of early civilization.

S. C.

QUESTIONS AND ANSWERS

QUESTION NO. 334.—*We are told that we should study ourselves that we may see our faults to correct them, and at the same time we are warned not to think much about ourselves; but if we do not first form a mental picture of ourselves as we are, how can we grow into what we should like to be?*

ANSWER.—The first thing to do is to form a clear picture of what we should like to be, and then act accordingly, so far as we are able. That would take us a long way. It is also important to study our faults, but that should be done impersonally, with detachment, as if we were studying a machine to find out why it does not function as we wish,—which, in point of fact, is exactly what is happening. So many people see their faults, not with any idea of correcting them, but with the fear of what others are thinking of them, and the resulting hurt to their vanity fills them with despondency and discouragement. It is a question of the motive with which the fault is studied and of the action which follows. Self-examination undertaken with the motive of fitting oneself to serve more effectively, and invariably followed by action against the faults revealed, is, in its invigorating effects on the nature, the polar opposite of the morbid "thinking about ourselves" against which we are warned.

J. F. B. M.

ANSWER.—For years it had been my desire to climb a certain steep and dangerous mountain, yet from the sunny valley below, the dark and lowering crags were forbidding, and a quick fear always seized me when I looked up at them. Then one day I learned that an expedition was being formed to scale that lofty peak, and there was no time to pause if I wished to join it. We started, each lashed to each, a long line; if one slipped, *all* were in danger. The climb was cruel, and many times I fell, imperilling my companions, but always I was able to rise again, sometimes seemingly by my own effort, more often because of a friendly hand stretched quickly out to save me, the very crags which had frightened me when viewed from the valley below, serving as footholds in my ascent, though at the time I was too much absorbed in the effort of climbing to notice this. . . . We reached the top, and from that high altitude I could examine all the rough places where I had fallen, stretched out endlessly beneath, and I knew that when I climbed a mountain again I should understand better how to meet and conquer these, for *from above* I recognized both their value and their impotence. D.

ANSWER.—It is a question of which self we are going to think of as being really "I," the Higher Self or the lower self. Study the lower self with detachment, yes, that we may see our faults; view it, as it were, from above, looking down. But to associate ourselves with the lower self, to identify ourselves with it, to think much about ourselves in the sense that we immerse ourselves in questions which have to do with our personal comfort, our personal preferences and dislikes,—this is fatal.

If, however, we take as our own, Mr. Judge's watchword, "I am the Higher Self;" if we try in some measure to begin to effect the transfer of our consciousness from the lower to the Higher, our mental picture of ourselves becomes clearer.

We do not have to attain complete understanding of the lower before we can function at all in the Higher. Through our devotion and our effort we begin, on the one hand, to have a clearer comprehension of the lower, at the same time that we begin to have a much more definite and distinct vision of what we should really like to be, and can and must be.

C. R. A.

ANSWER.—The fact seems to be that we already have a great superfluity of mental pictures of ourselves. Let us select one virtue which we know perfectly well we ought to cultivate, and work on that. Such work will increase self-knowledge and help us further to reduce the picture-making, so far as we ourselves are concerned. To see ourselves exactly as we are is not merely unnecessary; it is impossible. C. M. S.

ANSWER.—Some problems persistently face us down as long as we deal with them in mental terms. Let us put this one into the terms of everyday life. Suppose a boy who greatly desired to become a good singer, decided that he could not continue to take voice-training lessons from the excellent teacher to whom you had sent him. He tells you that he has every confidence in the teacher's method, and would like to follow it, but it has taken away all his joy in singing and even his ability to give pleasure to his friends with his voice. The difficulty is that the teacher requires him to listen incessantly to the tones he produces—and all music has thus vanished. The temporary nature of this difficulty, as well as the part that vanity was playing in it, would be evident to you. Perhaps you would ask him if he could remember the exquisite tones of some violinist or some singer whom he admired. Since they were vivid in his memory, you might assure him that he could, similarly, keep listening with his imagination to his ideal of pure tone-quality, while he was practising, and thus have his attention fastened upon the ideal that appealed to him, and not upon his own performance as such. You would show him the wisdom of the teacher who, instead of giving him a minute analysis of all his faults in singing, had directed him to hold the ideal before him and constantly to reach up toward it. A. B.

QUESTION NO 335.—*In the light of Theosophy, what is the rationale of a miracle? Many of the Saints, Christian and "Pagan," are said to have possessed the "healing touch," and are known to have wrought cures. Might a Saint, who had not attained full wisdom, effect a miracle, contrary to the Karma of the sufferer? If so, would he and the Saint eventually have to suffer for it?*

ANSWER.—Many students of Theosophy are convinced of the validity of various recorded "miracles," those described in the Gospels, for instance. They do not, however, regard them as due to a temporary setting aside of natural law by the interposition of Divine Will. They do not believe that anything ever happens or can happen "contrary to law." They see in "miracles" the operation of higher forces which overcome lower forces, as the speed of an aeroplane overcomes the force of gravitation, or as the telephone and radio overcome the laws limiting the distance which sound ordinarily can travel. For the human voice to be heard from New York in London would have seemed a miracle one hundred years ago. Perhaps we might define a "miracle" as the setting aside of a law with which we are familiar by the use of a law with which we are not familiar. When we become familiar with the higher law, its operation ceases to appear miraculous. As man develops, he will gain knowledge of, and control over, higher and higher forces and laws. The Masters must wield forces which we cannot even imagine,—but always in accordance with law.

All of us possess powers to a greater or less degree, and are responsible for the use we make of them. There is no essential difference in principle between responsibility for the use of the "healing touch" and for the use of any other power; all powers are divine in origin. If an unwise Saint, or a too clever physician, free a man prematurely from the indigestion which, under Karma, should have cured him of gluttony, does he suffer for it, and do they? Surely he does, for he has not learned his lesson of self-restraint, and accordingly must suffer until he learns it, repeating the process which perhaps he had nearly completed. Whether the Saint —or the physician, as the case may be—will suffer, would appear to depend upon the motive

with which the cure was effected,—assuming that it really was "contrary to the Karma of the patient." That, however, is always a doubtful assumption, for the chances are that the one having the power to relieve suffering has been brought by Karma to the sufferer, and that it is the Karma of both that the suffering should be relieved. Failure to relieve it without good reason might come under the condemnation: "Inaction in a deed of mercy becomes an action in a deadly sin." J. F. B. M.

ANSWER.—The principle is well stated by T. W. Rhys Davids, in his introduction to one of the Buddhist texts: "In this Sutta we have the position taken up by the early Buddhists, and no doubt by Gotama himself as to the practice of wonders or miracles, in which there was then universal belief. They were not, however, miracles in our Western sense. There was no interference by an outside power with the laws of nature. It was supposed that certain people, by reason of special (but quite natural) powers, could accomplish certain special acts beyond the power of ordinary men."

If what is mistakenly called a "miracle" is simply the exercise of a natural though unusual power, then the law of Karma will act exactly as in the case of any other power. The act may be wise or foolish, the motive may be good or bad; the results will correspond.

The phrase, "would eventually have to suffer for it," suggests that in the view of the querent, "reward and punishment" are the purpose of Karma. But, if we consider the purpose to be "development," and that sufferer and Saint will gain the development they need, the whole problem becomes simple. J.

ANSWER.—A "miracle" is a phenomenon which the beholder cannot explain. As soon as he can explain it, the miraculous element disappears. To believe in miracles in the ordinary sense, is subversive of reason; but, on the other hand, it is still more subversive of reason to refuse to believe in phenomena until they can be explained. No one yet has explained the why or how of fire; but if a man should refuse to believe in fire, he would not stay long in this world. In reply to the second question: nothing can happen "contrary to Karma;"—if I am foolish enough to permit a wandering *faquir* to exercise his "miraculous" powers on me, my folly is certainly part of my Karma. My answer to the last question is: undoubtedly,—the *faquir* or "saint" for his presumption; the sufferer for his folly. H.

ANSWER.—There is no difference in terms of Karma (the law of cause and effect) between a cure brought about by the "healing touch," and one that follows a dose of medicine. Neither is miraculous, though both may be, and probably are, inexplicable. The questioner would probably think nothing of calling on a doctor, of paying three dollars or more for a prescription, and of being cured; but the questioner would know nothing of what might be the doctor's hopeless inability to account for the effect produced. The theory of how a particular medicine "works," is discarded every five years or so, for a new one; but even doctors, who live on faith, do not fall back on "miracles" as the explanation. N. P.

NOTICE

The regular meetings of the New York Branch of The Theosophical Society will be held throughout the winter at 64 Washington Mews, on alternate Saturday evenings, beginning at half past eight and closing at ten o'clock. Branch members will receive printed notices, giving the dates. This notice will also be mailed to non-members who send their names to the Secretary T. S. Out-of-town members of the Society are invited to attend these meetings whenever they are in New York, and visitors who may be interested in Theosophy are always welcome.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.